

PERIODICALS

CATHOLIC
SCHOOL

Journal

In This Issue:

What Is Environment?

Edward A. Fitzpatrick, Ph.D.

**Of What Use
Is Business Education?**

Sister M. Venard, P.B.V.M.

A High School For All

Mary Rose Bach

**Guiding Youth
to Catholic Colleges**

J. H. O'Neill

SUMMER SCHOOL OPPORTUNITIES

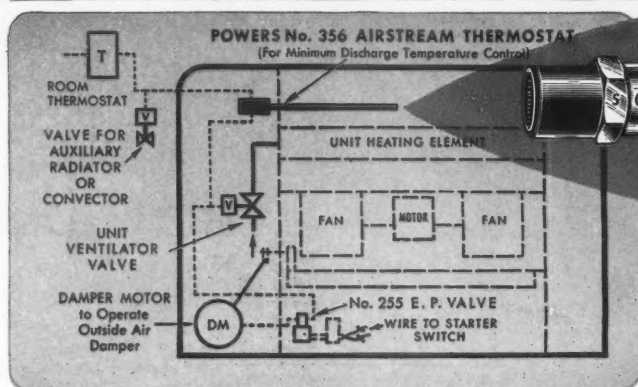


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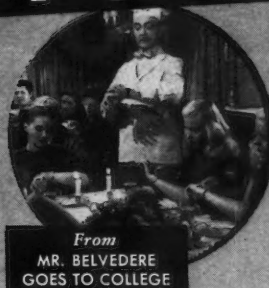
Above: Type D.
Left: Day-Nite Thermostat
with Automatic Changeover.



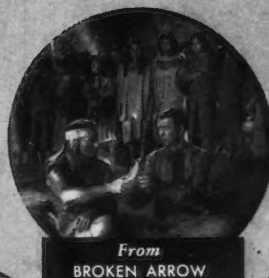
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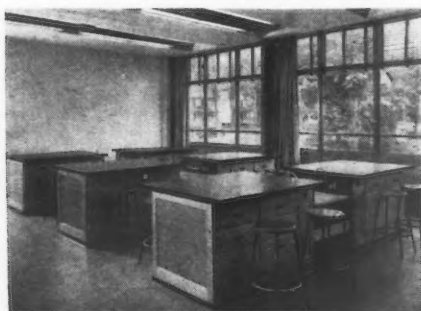
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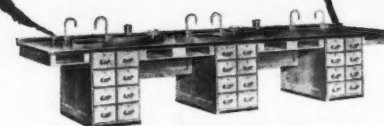


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WHO ARE YOU?

Sister Edward's *Who Are You?* was suggested by the child who asked her: Are you God's sister? This question and several others are asked and answered in the June, 1952, issue of your JOURNAL. The editor discusses questions concerning *environment*; Sister M. Venard simplifies some questions about *business education*; Mary Rose Bach gives her answer and that of many others to the problem of the *high school curriculum*; Mr. Phillips deals with common sense in *discipline* and *education* in general; and Msgr. Feider, an experienced instructor in religion for *mentally retarded children* tells us what we can accomplish in that important field.

TILL SEPTEMBER

To all God's sisters and brothers and apostles and disciples, the editors of your JOURNAL say: May God bless you and keep you till we meet again in September. May we all meet again refreshed in mind and body and soul for a new campaign to teach Mary and John who they are and where they are going and what they must do to get there.

TWO MORE WORDS

Before you lock up your school, arrange for the cleaning and renovation necessary during the summer, order materials you will need in the fall. And don't give your subscription to the CATHOLIC SCHOOL JOURNAL to the "student" who poses as our agent; we have no solicitors on the road.

The CATHOLIC SCHOOL JOURNAL

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Number 6

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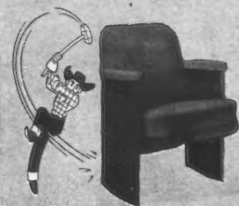


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Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D., Compiler*

X Safety on the Street

16mm. Sound, 11 minutes. Encyclopaedia Britannica Films, Wilmette, Ill. Color and Black and White.

This film was planned especially for middle grades classes in health and hygiene, and safety education. It combines information on street safety with an interesting story of rivalry between two youngsters for a place on the school safety patrol.

This film should be followed by the usual discussion which is always recommended in good visual education practice. Some suggested topics might be:

1. What are some street safety matters which are the responsibility of boys and girls? What are some which are the responsibility of drivers?
2. In what way does crossing a one-way street differ from crossing a street in which the traffic goes both ways?
3. Are there crosswalk lanes painted on the streets in your town? What are they for? How do they make crossing a street safer?
4. Do the traffic lights in your town have a "walk" signal? How do walk signals make it safer for you to cross streets?
5. Do you ever see people step down off the curb and stand in the street while waiting for the light to change? Why is this dangerous? What is the proper way to wait?
6. Explain why it is dangerous to cross in the middle of the block instead of at corners.
7. It might be interesting to find out about street safety in your community fifty years ago. What are some safety practices necessary now that were not necessary then? What were some that were necessary then that are not so now?

X Laplanders

16mm. Sound, 11 minutes. Encyclopaedia Britannica Films, Wilmette, Ill. Black and White.

Middle grades geography and reading classes will be enriched by this film on the reindeer-tending Laplanders of northern Scandinavia. The motion picture portrays the dependence of the Lapps on the reindeer for food, clothing, and transportation.

In the opening scenes we see the family of Petter Kallok as they leave their summer fishing grounds and start on the journey to the forest wintering grounds of their reindeer herds. We see that winter has already come to parts of the region, for the mountain tops near the seashore are hidden by a raging, swirling snowstorm. The family walks across the wide moor, and the slow miles drop behind. After a while they come to a highland

birch forest, and finally they arrive at winter camp. After the family has collected its herd, they select the best animals for butchering and the best to keep for milking. Pride in his family and in the ownership of such fine animals is seen in the face of Grandfather Kallok as he watches his son skillfully lasso a reindeer. We smile as little Nisse tries to imitate his father with a tiny lasso. Mother Kallok milks a vasa—a reindeer cow. The

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

of almond and be as sweet as butter. It will add much to the winter diet.

Suggested discussion topics are:

1. On a map of Europe, point out the region called Lapland. Name the countries whose northernmost parts make up this region. Does Lapland have definite boundaries? In what country do most Lapps live?
2. Discuss carefully the questions listed above as objectives of the film. (A second showing of the motion picture may be helpful here.)
3. Why is Lapland called a "Land of the Midnight Sun"? Can you explain why total darkness is unknown there during the summer months? Study a photograph of the "midnight sun" in which the same view has been photographed several times at intervals of about twenty minutes. What do you see?
4. Find out as much as you can about Lapland and the people who live there. Encyclopaedias and books in your school library will help you here. In your reading, look for answers to the following questions: What does the name "Lapp" mean? Why is it a fitting name for these people? Describe the dress of the Laplanders. Find out what their houses look like. What is the chief occupation of the people of Lapland? How do Lapps measure wealth? What language do they speak? Do boys and girls of Lapland go to school? Are

there many farmers in Lapland? Why? What can you find out about the minerals and forests of Lapland?

5. Talk about the work done by various members of the Kallok family. What are some things American families think and plan about which do not concern Lapland families? How would a Lapland meal differ from a meal in your home?

6. Make a scrapbook of pictures and articles about Lapland. Under each picture write a short descriptive sentence.

7. If you were to spend some time in Lapland, at what time of the year would you like to go? Why? What would you be most interested in seeing and doing there? What kind of clothing would you take with you? If a Lapland boy and girl were to visit your community, what would you like to have them see and do?

8. You have learned from the film and from your reading that Laplanders are nomads. Explain carefully what this means. What conditions cause them to be nomads? Where else in the world are nomads found? What are the names of some of the best known nomadic herdsman? Find out about ways in which their life resembles the life of the Laplanders. In what ways does it differ?

X The Longhouse People

16mm. Sound, 22 minutes. Encyclopaedia Britannica Films, Wilmette, Ill. Color.

Here is a film which will bring color and enrichment to elementary and high school classes in social studies and language arts and reading. *The Longhouse People* will help youngsters understand that certain emotions are universal; that they are expressed in different ways by different people; and that the people portrayed in the film express in their ceremonies the hopes, fears, and sorrows that are common to all men.

In the opening scenes we see the figure of an Iroquois Indian silhouette against the sky at sunrise. In his native tongue, Cayuga, he speaks a prayer of thanksgiving to his Creator at the opening of another day. English subtitles translate the prayer for us.

After the showing of the film the following items might be used as a basis for discussion:

1. *The Longhouse People* contains many scenes which youngsters may be eager to draw or to paint. Teachers have found that such an opportunity, before the class has talked about the film, will increase the value of the discussion period.
2. Discuss carefully the questions listed above as objectives of the film.
3. Recall the prayers spoken in the film. To whom were the prayers addressed? What do some of these prayers tell you about the closeness of the Indian to nature?
4. Recall the dances performed in the film. For what occasions were they performed? Who took part in them? Talk about the music and singing that accompanied the dances, and describe the ritual garments worn.
5. Find out more about Indian dance patterns as used in rituals. Did the Indian merely jump about without order or design while

(Continued on page 6A)

*Editorial Consultant for Audio-Visual Aids.

Audio-Visual Aids

(Continued from page 5A)

dancing, or did his steps have a pattern? The book *American Indian Dance Steps* by Bessie Evans and May G. Evans explains and diagrams steps of Indian dances of various tribes. You may enjoy trying some of these dance patterns as a classroom project.

6. Discuss the meaning of this belief of the Longhouse People: "The earth is our mother, and we must live like good children in a mother's house. Take only enough for your needs, destroy nothing, and every day give thanks to your creator." Can you think of ways in which this idea could be applied

today? (Think of our forests and farms when you discuss this question.)

7. Find out about the importance of the corn and tobacco plants to the Indian. What special use did the tobacco plant have in many tribes? Read a legend about the origin of corn.

8. The film showed a healing ritual practiced by the Longhouse People. You may be interested in comparing this ritual with that of the sand painting ritual of the Navajo Indian. The EBFilm *Painting with Sand* will be helpful here.

9. From encyclopedias and from books in your school library find out more about Iroquois ways of living. The book *The Day*

Before Yesterday in America, by Bowden, De Porter, Cutright, and Charters, will be helpful here. In your reading look for answers to the following questions: How large were the longhouses? Of what were they made? What did they look like on the inside? How did the Iroquois trace their relationship? What was the Six Nations union? What kinds of food did the Iroquois eat? What kind of writing did they have? What is wampum? What work did Iroquois women do? What were some religious beliefs of the Iroquois? Read and tell about some Iroquois games.

10. Make a scrapbook of pictures and articles about Indians—particularly the Iroquois. Under each picture write a short descriptive sentence.

X Introduction to Biology

16mm. Sound, 14 minutes. Encyclopaedia Britannica Films, Wilmette, Ill. Black and White.

Designed especially for junior and senior high school classes in biology orientation, this film provides an overview of biology—what it is and how it serves us in everyday life.

The film is divided into four major sequences which, taken together, identify important aspects of our biological environment. These include a survey of the food needs of living things and some of their special protective devices, a brief analysis of organs and special processes, and a sequence on reproduction.

The teacher must preview the film and determine its suitability for his or her class. In most high school classes this film will fill a felt need. If you feel that you can use this film, it is suggested that you have a discussion somewhat along these lines before showing the film.

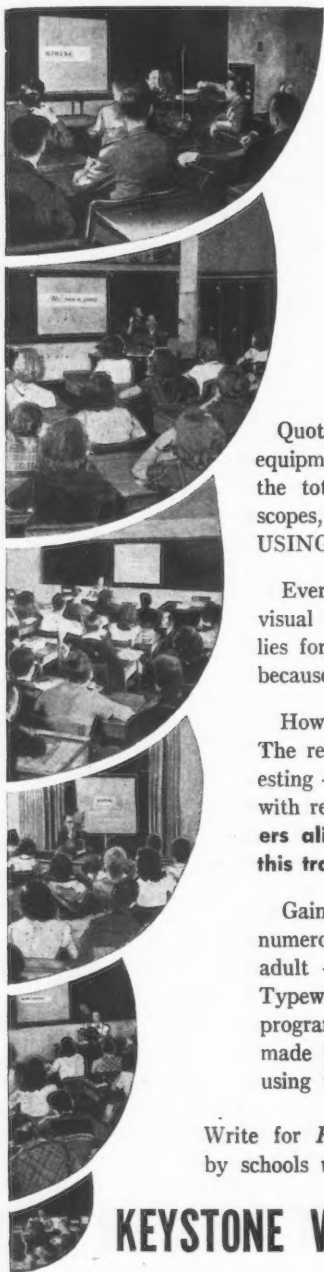
Objectives for *Introduction to Biology* might be stated in the form of questions such as the following: How does an understanding of biology help a person achieve more effective living? What are some of the areas of biology, which provide unusually stimulating experiences for beginners? How are living things related to their environment? What are some of the simple processes common to all living things? What are some of the principal specialties which, taken together, are called biology?

The film provides a background of experience for vocabulary enrichment. The following words and phrases from the narration are suggested for study before and after the film showing: biological environment, biology, germs, pests, botany, zoology, herpetology, ornithology, serum, vaccinate, larvae, cells, Leeuwenhoek, organic, saprophyte, parasite, colonies, carbon dioxide, chlorophyll, photosynthesis, structures, ecology, oxidation, respiration, excretion, multicellular, reproduction, pollen, sperm, fertilizer, ovary, zygote, embryology, Mendel, genetics.

X People Along the Mississippi

16mm. Sound, 22 minutes. Encyclopaedia Britannica Films, Wilmette, Ill. Black and White.

(Continued on page 8A)



"Teachers USE the Keystone Tachistoscope"

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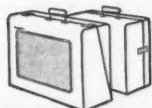
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Audio-Visual Aids

(Continued from page 6A)

This film emphasizes peoples of different backgrounds and origins who live along one huge "slice" of America, and it reveals ways in which their heritages contribute to the cultural patterns of the United States. *People Along the Mississippi* was planned for middle grades and junior high school classes in geography, social studies, and reading. Human relations study groups will also find much of value in the film.

The opening scenes take place in northern Minnesota. On the shores of Lake Itaska, young Robert Bigras is seen launching a small sailboat, "The Mississippi," on which he has painted his name and address. He is hopeful that others will find the boat and write him of its adventure. The boat starts its long journey down the Mississippi, and reaches the swirling rapids of the upper river.

Next the film takes us to a young boy and girl living in the region of the Gulf of Mexico. The girl believes that any number of things could come down the river that would tell her something of the people who live farther north. Her brother disagrees; but she resolves to spend the summertime waiting for something to drift down.

Suggested discussion topics:

1. Keeping in mind what you learned from the film, discuss carefully the questions listed above as the film's objectives. A second showing of the film may prove helpful here.

2. Name the nationalities and races represented in the film. Find out more about the background of each of these groups of peoples. What groups left another country or region to come to America? From where did they come? What were the circumstances or reasons for their coming here? For what skills or traditions are people of their country or region noted? During what year did many of them come? In what part of America did they live at first? Why there? Try to discover some customs, traditions, or arts which they have retained among themselves as a group. Have any of these traditions become a part of life in America today?

3. You will be interested in finding out about the contribution of the American Indian to art and folklore. Books in your school library will help you here. Read Indian legends about the seasons, the earth, the sun, and about how animals got their distinguishing characteristics. Find examples of Indian art as expressed in paintings, pottery, and weaving.

4. Trace the course of the Mississippi River. Prove that it reveals an important cross section of American life by discussing (a) the physical geography of the regions through which it passes; (b) the products for which these regions are noted; (c) the kinds of work done by people engaged in these industries; (d) the large cities through which the river passes.

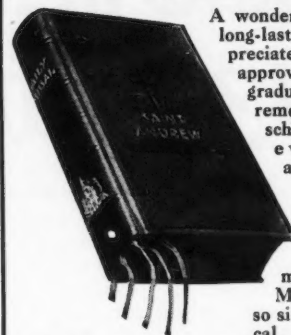
5. The United States has been called a "melting pot." What does this mean? How is

(Continued on page 24A)

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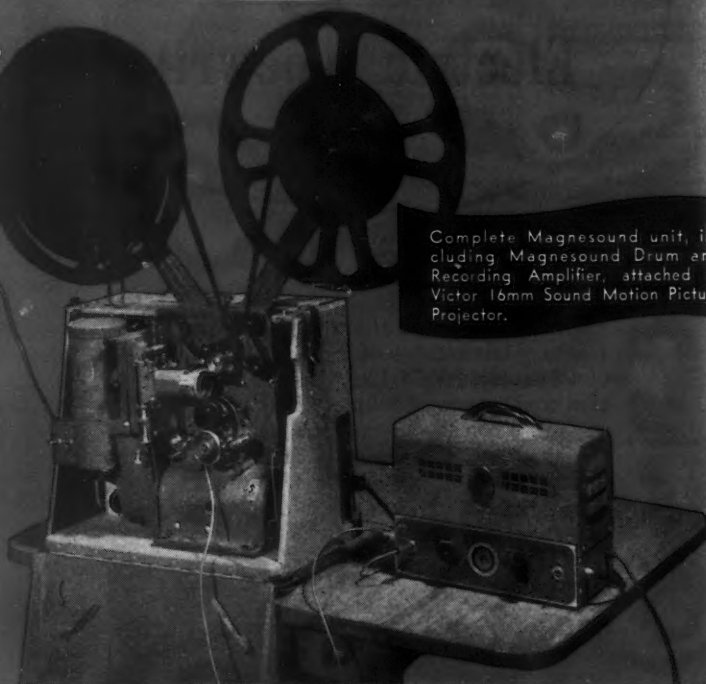
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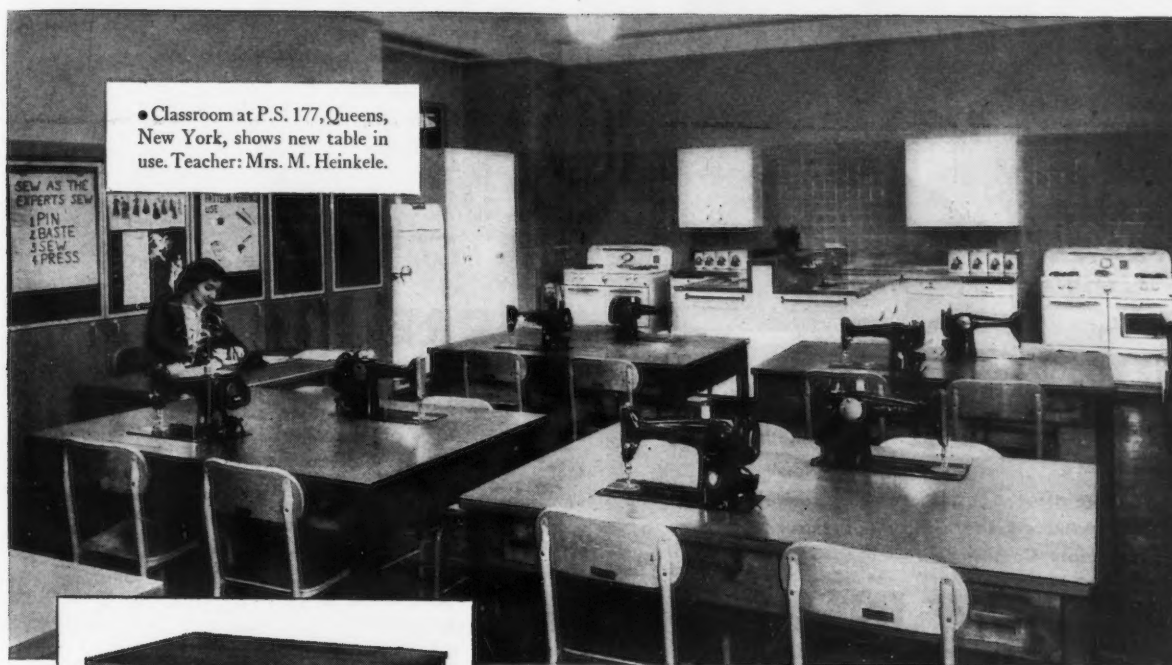
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The CATHOLIC SCHOOL JOURNAL

Vol. 52

JUNE, 1952

No. 6

WHAT IS ENVIRONMENT?

*Edward A. Fitzpatrick, Ph.D.**

Introductory and Exploratory Questions

1. What is my environment now?
2. What is yours?
3. What is that cat's?
4. What is your environment in the same room (1) when you are studying a lesson? (2) When you are listening to the Blue Danube on the radio? (3) When you are daydreaming?
5. Have two people in the same room listening to the same lecture the same environment?
6. What part does environment play in the evolutionary process?
7. Is this part affected by the nature of the organism?
8. Is the influence of the environment different in the development of men and in the development of other animals?
9. What is the relation of the environment to heredity? Of nurture to nature?
10. Are there any "mute inglorious Miltons"? How do you know?
11. Is the actual development of an individual his only possible development?
12. May environment hinder as well as help?
13. Is the material for the answers to each of the foregoing questions to be found in the (1) history of education, (2) the sciences of education, (3) the philosophy of education, (4) the theology of education, (5) or from a combination of them?

Environment, Not Merely Physical

Environment is the medium in which education takes place in the individual soul. It does not determine education, nor does it control education. Education must happen somewhere, and the place where it happens is called the environment. It is too

often regarded as a merely physical thing. It is spoken of as though it were a fixed thing. Naturally, this conception, originally used in connection with the explanation of the animal's development in a natural environment, is carried over to explain human development and education in its self-made environments of social communities and schools.

Evolutionary Explanation Imposed on Environment of Man

Environment in human education is not the physical thing of the evolutionist. It is not the thing the human being must imperiously adjust himself to at the cost of annihilation. Under the highly artificial conditions of our machine civilization no such conditions of getting food and shelter and clothing faced the animal as face man. In this, as in all other aspects of his education, the facts and processes of animal evolution do not apply. They are unreal. They are a theory imposed on the facts. They have no meaning in such environments and social processes as man has made for himself.

Vocabulary of Animal Evolution Not Applicable to Human Education

So likewise the whole vocabulary of animal evolution is not applicable to human education. There is apparently no adaptation of structure in human beings today to show that biological evolution is still going on. Certainly the process is not operative today in mind, nor during the historical period of man's development. The evolutionist long ago suspected the fact. Wallace supposed that natural selection (whatever that means in this personification) ceased at a certain stage of human development in selecting physical factors and pounced, as it were, upon the precious psychological changes.¹ That any such break in the

process casts doubt upon this explanation of the biological process itself seems not to have suggested itself to the advocates of the theory. It is this suggested break that attracted Fiske and led him into his explanation of the place of infancy in human evolution.

Environment of Johnny In His Classroom

Environment is not a physical thing at all. Just as we can reveal in this very room a symphony orchestra playing a movement from Beethoven, an opera star singing the Barcarolle from the "Tales of Hoffman," the idiotic humor of any one of a hundred radio stars, and the latest advertisement of the newest hair restorer, by the turning of a knob on a strange little box, so we can reveal the environment of Johnny Jones in his seventh-grade literature class. We are wont to describe his environment as his teacher, his desk, his chair, his fellow pupils, and some charts on the walls—in short, we are likely to describe it as confined within his four walls.

A Spiritual Environment More Real Than the Physical Environment

No such narrow environment exists even for the most unimaginative child. His potential environment is all that men have thought, have said, and have done throughout the ages so far as any record has come down to us. It is his by virtue of his humanity. What it is in Johnny's case is determined by his capacity, his experience, his training, and mastery of the tools of civilization. There is a vast spiritual environment that is just as real and more significant than his physical environment. Johnny's daydreams, Johnny's past experiences, the poems of Longfellow, or the experiments of Pasteur, are more real than the chair he sits on, of which he may not be conscious at all.

*President of Mount Mary College; Editor of the CATHOLIC SCHOOL JOURNAL. This article is a chapter of Dr. Fitzpatrick's forthcoming book, *Philosophy of Education*, to be published by The Bruce Publishing Co.

¹Cf. Butler, *Meaning of Education*, p. 13 ff.

Man's Potential Environment of Extraordinary Breadth

His actual environment sitting there in the "listening" chairs of the classroom may be off in the Antarctic with Byrd whom he heard the night before on the radio, or with Shakespeare in the Mermaid Tavern, or with Samuel Johnson ruling his coterie, or with hearty Chaucer with "his well of English undefiled," or he may be on Patmos with St. John and his eternal verities. Turning a little knob in Johnny's soul will reveal this as his actual environment in that super-modern classroom in his super-modern school. He knows as well as the poet that

"Stone walls do not a prison make
Nor iron bars a cage."²

The Range of His Actual Environment

Environment is made up of every effective psychic influence acting on Johnny at a particular time. It may quite readily go to the ends of the earth. He may be almost completely oblivious of the immediate physical surroundings, or completely preoccupied with them. But in no real sense is the physical setting his environment—and in no sense whatever is it necessarily his educational environment.

Environment Includes Every Effective Psychic Influence

The educational environment is a psychic thing. You and I standing here in the same place, as close together as possible, identical twins, if you will, do not have the same environment at all, for the simple reason that each of us dichotomizes the universe at a different place. Consequently, all training, all experience, even heredity is conditioned by fact, and by the other fact of the individual's soul. A simple test for the gross fact is to take certain words and see what they suggest to people. Does "rich" suggest wealth, money, *nouveau riche*, or does it suggest what Keats meant in "now more than ever seems it rich to die" when he heard the nightingale's song? Does the west wind suggest to you the spiritual wealth of Shelley's *Ode to the West Wind*? Or in the *Grecian Urn* does the urn suggest the "unheard melodies which are sweeter," or even the conclusion?

"Beauty is truth; Truth, beauty
That is all ye know on earth
And all ye need to know."

Educational Environment Is Psychic and Individual

In trying to interpret our environment in terms of a common humanity, or more narrowly in terms of a common experience, we deprive the term of its richness and its reality. It is worse, of course, if we interpret it in terms of a static physical en-

vironment. But in any case it must be interpreted in terms of the individual. It must be regarded as the product of an individual mind. In the recitation and in the class discussion we must integrate the variety and richness of the work of individual minds into organized content of wider and richer meanings.

Environment, Product of Individual Mind

This conception of environment will serve as a corrective for much of the mass instruction that goes on. In front of the teacher, under this conception, are not forty individuals with forty identical environments, but forty individuals with widely varying environments then and there, as well as forty different abilities and forty different backgrounds. In this conception, too, the self-activity of the student will be encouraged. The teacher will be conscious of its existence and its effects. She will not be deceived by the mythical "average students" or by the similarity of the outward docility of the pupils or their regimented discipline. The teacher will really become conscious of individuals—of forty of them. And her problem becomes a human adventure as well as the organization of subject matter to be learned.

Physical and Social Environment Is a Passive Condition

Environment, physical and social, may be a help or hindrance in the development of the human being. The identical physical environment may in the case of one individual be beneficial and in the case of another be injurious. Environment is not an active agent in man's development, but a passive condition. Heredity will not come into fruition without reference to the environment. Some individuals will rise superior to adverse conditions. Some will succumb to them. Some will be able to utilize opportunity. Some will not see it. Some will neglect it. Genius is not inevitable in its manifestation. Who will deny Gray's reflection in the graveyard?

"Some mute inglorious Milton
here may rest
Some Cromwell guiltless of his
country's blood."³

Or take the case as it is put by Branford:

"Yet surely the co-ordination by which, in the long run, must be valued the worth of a given civilization, is that of the living city itself. Now the inco-ordination of the modern city is seen in its waste of energies, human and mechanical, in its misdirection of talent and repression of genius, in its vulgarization of adventure and debasement of initiative; and all this becoming one of the scandals of history. London, for instance, could find no better use for Francis Thompson—finest of later Victorian poets—than that of a cab-runner. Lest that instance be put out of court by the

practical man, who sees no social value in a poetic imagination, let us supplement it by an example chosen from another end of the mental scale, and from a city more frugal and less unorganized. There are problems of applied mathematics, upon the solution of which the world of invention still waits, which, in the opinion of the late Lord Kelvin, would have been solved by the young Norwegian mathematician, Abel, if his university and city, Christiania, had not, in effect, allowed him to die of starvation and neglect, aggravated, as in all such cases, by its inevitable moral sequel—a broken heart."⁴

The Active Soul, the Maker of Environments

The active soul of the individual is the actual maker of the environment. What we have called the environment with our evolutionary bias is merely the raw material of our educational environment—and that only the physical raw material; it is compacted also of an infinitely richer and more significant raw material—the whole of recorded human experience from the Garden of Eden to this very day whether it is five thousand or five million years since man came. It is this other part of the raw material of man's environment that we would now emphasize—the social inheritance, or tradition, or whatever more recondite term by which an age that loves terms but not reality chooses to designate it.

Reaction to Environment Not an Adequate Conception

Such a conception of environment will necessarily radically affect educational theory and practice. Education is often defined as the result of man's interaction with his environment which lends itself readily to a naturalistic explanation and puts emphasis on the here and now. The length and breadth, the height and depth of man's environment is determined by himself. This condition of his life he uses for his own purposes. He is master of his fate, he is captain of his soul. And education is not external, but an interior condition of the soul.

Heredity, Environment, and the Active Soul

For this reason we must beware of what seems the certain association of heredity and environment, particularly as they are used as an explanation of man's education or man's life. Heredity is as dead as environment if it is just heredity. There is a trinity here; besides heredity and the environment there is the active soul, which brings these two into relation and determines what part they shall play. The active soul, i.e., the human being, brings his human capital of mind and body to bear on the raw material of his life in the environ-

²Richard Lovelace, *To Althea from Prison*.

³Thomas Gray, *Elegy Written in a Country Churchyard*.

⁴Victor Branford, *Interpretations and Forecasts*, pp. 89-90.

ments to transfer them into human behavior, or life, or experience—whatever word you wish to use.

Related Concepts

Our further consideration of the problem of environment must explore the meaning of experience and what enters into it. The social inheritance which is embedded in the environment we shall reserve for more elaborate treatment. Now we shall examine what is meant by this net product of man's soul, his heredity and his environment. In view of their importance in education and particularly in schools, it will be well to review the environment from one of its characteristic elements—the *book*. How these inert black signs on a white page become human experience will require a discussion of the imagination, reproductive and creative, in giving human meaning to these marks. Further light can be thrown on this problem by a discussion of play.

The Educational Environment

In view of the reaction of some readers to the concept of an educational environment, it may be well to tell of the origin of the term. The term "educational environment" is used most significantly in Ward's *Applied Sociology*. Ward taking the statistics of De Candolle in explaining the distribution of talent and genius in France over several centuries re-examines them. De Candolle had found the explanation of the distribution of genius and talent in what was called the "local environment." He listed twenty "causes" which are listed in Ward as follows:

1. A considerable proportion of persons belonging to the rich or well-to-do (*aïsees*) classes of the population, relatively to those who are obliged to work constantly for a living, and especially to work with their hands.
2. An important proportion, in the wealthy or well-to-do classes, who know how to be satisfied with their incomes, with fortunes easy to administer, and consequently disposed to occupy themselves with intellectual matters that are only slightly or not at all lucrative.
3. Old-time habits of thought and feeling, directed for many generations to real things and true ideas (the effect of heredity).
4. The introduction of cultured and virtuous foreign families having a taste for nonlucrative intellectual pursuits.
5. The existence of numerous families having traditions favorable to the sciences and to intellectual occupations of all kinds.
6. Primary, and especially secondary and higher education, well organized and independent of political parties and religious sects, tending to stimulate research and to encourage young persons and professors to devote themselves to science.
7. Abundant and well-organized material facilities for scientific research (li-

braries, observatories, laboratories, collections).

8. A public interested in the truth and in real things rather than in things imaginary or fictitious.

9. Freedom to express and to publish any opinion, at least on scientific subjects, without its being attended with any serious inconvenience.

10. Public opinion favorable to science and to those who pursue it.

11. Freedom to follow any profession, to follow none at all, to travel, to avoid all personal service other than that upon which one voluntarily enters.

12. A religious belief which makes little use of the principle of authority.

13. A clergy friendly to education both within its own body and for the public at large.

14. A clergy not restricted to celibacy.

15. The habitual use of the three principal languages, English, German, and French. Knowledge of these languages generally diffused throughout the educated classes.

16. A small independent country or a confederation of small independent countries.

17. A geographical position under a temperate or northern climate.

18. Proximity to civilized countries.

19. A large number of scientific societies or academies.

20. The habit of traveling and especially of sojourning abroad.⁵ These "causes" were grouped by Odin and Ward into seven types of environment:

1. The physical environment
2. The ethnological environment
3. The religious environment
4. The local environment
5. The economic environment
6. The social environment
7. The educational environment.⁶

The Making of Great Men

There is one point here in reviewing the steps to Ward's conclusion that is more properly the function of a sociology of

⁵Lester Ward, *Applied Sociology*, p. 146.

⁶*Ibid.*, p. 147.



education. It is how we can make great men. The conclusion we state fully and in the words of the author:

"The trend of the whole investigation has been in the general direction of showing that great men have been produced by the co-operation of two causes, genius and opportunity, and that neither alone can accomplish it. But genius is a constant factor, very abundant in every rank of life, while opportunity is a variable factor and chiefly artificial. As such it is something that can be supplied practically at will. The actual manufacture, therefore, of great men, of the agents of civilization, of the instruments of achievement, is not a utopian conception but a practical undertaking. It is also comparatively simple, and consists in nothing but the extension to all the members of society of an equal opportunity for the exercise of whatever mental powers each may possess. There are many artificial substitutes for the various kinds of favorable environment, but since, as we have seen, these are effective only to the extent that they constitute an educational environment, it is obvious that this is the real factor in the development of genius and the progress of civilization. If therefore the educational environment can be supplied, the rest may be dispensed with, and the real end to be attained is simply and solely the establishment on a gigantic and universal scale of an educational environment."⁷

Main Propositions

The main propositions or principles underlying the place of the environment in the education of the individual are:

1. Environment is the medium in which education takes place and is determined by the individual's soul.
2. Environment is largely psychic, not external.
3. The description of the environment as external is borrowed from the evolutionary explanation of animal development, and as a theory imposed on the facts.
4. The environment of a number of people listening to the same lecture, lesson, or musicale is different in each case.
5. The active participation of the student in the classroom will contribute to greater differences in the environment of the student.
6. The conception of the environment as psychic and individual should be a warning to the claims of mass education.
7. The external environment is the passive condition, not the active instrument of education: the individual soul is the active agent of education using the external conditions as raw materials.
8. The active soul is the maker of educational environment.
9. The external environment may also be an opposition to the human development of particular individuals rather than opportunity.

⁷*Ibid.*, pp. 220-221.

Co-operation Between Confraternity Classes and the Home

*Sister M. Rosalia, M.H.S.H.**

WHAT do we seek to do for the child who attends Confraternity classes? Our aim is the most important and far reaching that any teacher can have; to help the child develop his Christ life by teaching him how to grow in the life of grace received through Baptism and training him to work actively to do so. Only the grace of God and the child's active co-operation really make it possible to achieve our aim, but God has given certain human means that He wills we should use to the utmost even while we depend on His grace to make our work effective. Suppose we take a look at some of these.

The Home, the First School of Religion

How often do we meet these children of Confraternity classes? Often only once a week, for one hour. That means we have them before us in religion class for one hour out of twenty-four, one day out of every seven. We can see immediately that there must be close collaboration with other agencies. Of these, *the home is the first and the most important.* The parents are the child's first and constant teachers of religion, with a special sacramental grace received through the Sacrament of Matrimony, to aid them in the fulfillment of this duty. Only priests and parents have a special sacramental grace for the teaching of religion, the former as official teachers in the Church according to their assignments, the latter in the home. We other teachers of religion—Sisters, Brothers, lay catechists—have grace to aid us in the performance of this duty, and need it, but it is classified differently. Our teaching is classified differently, too. We are to supplement what the parents give in the home. It is we who should co-operate with the home, even while we seek actively to win the home to co-operate with us, and where right order reigns, where parents are fulfilling their God-given duty of teaching their children to know, love, and serve God, this is done.

In such cases teachers of religion to Confraternity classes have no anxiety about the children, for they are learning religion in the home in all the ways in which it should be taught there: through the instruction and example of the parents, and by what we term the laboratory method, in which the children learn the Faith by living it under the guidance of their parents, 24 hours out of every 24.

That there are homes of other types, in which the children of Confraternity classes learn quite different lessons, we all know. But regardless of the kind of home from which the children come, we can do more for them and with them when we win the home

Editor's Note: The suggestions presented in this paper read during the Ninth National CCD Congress in Chicago will be helpful to those who direct or teach classes in religion for public school children; they are also applicable to meetings of Home and School Associations in a Catholic school. Sister Rosalia, of the Mission Helpers of the Sacred Heart, is one of a committee of five catechist Sisters who recently completed the revision of the CCD School Religion Course Manuals for elementary grades.

to work with us. Parents the world over are most interested in their children. Our problem is to find out how to channel this interest for the purpose we have in mind—the more effective teaching of religion to the children. We give some suggestions.

Confraternity Fishers

Where the "fisher" division of the CCD is active, those home visitors contact every home in the parish. Through this initial visit all the children of the parish who attend public school are located, and through continued visiting, registration and faithful attendance at religion class are furthered. Both the initial contact and the follow-up visiting are important. Through them the fisher or home visitor establishes friendly relations with the home in an effort to win the good will and co-operation of the parents in what the parish school of religion seeks to do for their children.

In a sense, however, this visiting is supplementary. Usually the second and subsequent contacts reach only those homes whose children are absent from religion class. We want some program that will do two things; first, establish, and second, maintain mutual understanding and active co-operation between the home and the religion center.

Parent-Catechist Meetings

At a number of centers the yearly program includes what we term parent-catechist meetings. The idea behind these is simple, yet vital for the effective teaching of religion; it is to bring together the parents who are or who should be teaching religion in the home, and the catechists who supplement that teaching by the religious instructions they give at the parish religion center or the religious vacation school. Mutual understanding is essential; so too is concerted effort. Both are impossible unless each agency concerned with this particular work knows and appreciates what the others are doing. Even for parochial school

children, a large percentage of what is done for and with the child in school is lost when the home does not co-operate. This loss is sometimes estimated as high as 75 per cent. If this is true of the children of Catholic schools, with far greater reason can we say it of children in CCD classes. One cannot stress too much the importance of mutual understanding and co-operation between the parents and the teachers of religion. One more point: the religion center should be a parish activity. It cannot be unless the parents take an active interest.

How can the parents' interest be secured, or increased? One effective way is to hold parent-catechist meetings. The idea is not new. The public schools have their Parent-Teacher Associations; in a circular sent out recently from the department of education of the National Catholic Welfare Conference, for American Education Week, reference was made to the Home and School Association of the parochial school system. We hope that before long it may be possible to have a parent-catechist association, or a Home, School, and Church Association—the name is not important—as a recognized part of the parent-educator division of the CCD. Such an association, well planned and well directed, should prove a valuable instrument in establishing and maintaining contact between the CCD classes and the home and in making the work of each easier and more effective.

Monthly meetings would be excellent. Where this is not immediately possible, even one or two meetings held during the school year or during the sessions of the RVS will make an appreciable difference. A practical program for a meeting could include a brief instruction by the pastor on the importance of religious training or some related subject, a talk by one of the Sisters on what they try to do for and with the children and on what the parents can do to make this effort more effective. (Most of us would include in that a request that the parents insist on regular attendance at religion class and on study at home.) Usually we give a little demonstration of how we teach a prayer, or some other phase of teaching religion. Afterward, parents and teachers meet to talk over their mutual interest: the children. And it is at this time that we frequently hear the parents say, "The children weren't the only ones who learned this afternoon. That demonstration taught us as well."

The time, place, and frequency of the meetings depend on a number of factors, among them the location of the religion center. It is comparatively easy to plan for an urban center, and well to keep in mind that no mat-

*Sacred Heart Convent, Towson, Md.

ter how rural a parish may be, such meetings can be held. In fact, at times they may be more easily held in the country than in the city, for the rural parish is frequently a center of community life and the people are accustomed both as parishioners and as citizens, to meet and work together.

Parents Want Help

Parents are almost pitifully eager for some assistance in teaching religion to their children. Sometimes we find them enrolling in our lay catechist training classes and the reason they give is revealing. One mother wrote: "We want to know all the answers possible in order to teach our children to become good Catholics, and to become better Catholics ourselves. We also want to know and read good Catholic books and to be able

to understand them more fully." We who are trained in teacher techniques and who know the materials available for the teaching of religion at home, are privileged when we are permitted to give this assistance. Parent-catechist meetings offer many opportunities.

Still another contact is made between the home and CCD classes when the Sisters who teach at the religion center visit in the home of the children. Where the Sisters are members of teaching Sisterhoods, this is rarely possible during the school year, but it is possible during religious vacation school when the rule of the Congregation does not forbid it and the Sisters are not teaching double sessions. Many congregations count such visiting as an essential part of their work in a parish in connection with both the year-round classes and the RVS.

To summarize: Contact with the home is essential if the CCD program of religious instruction for elementary grade children is to be as effective as it can and should be. There are various ways in which to establish and maintain this contact: the work of the "fishers" or home visitors, the visiting Sisters, parent-catechist meetings, and a possible parent-catechist association. We close with this principle: Adaptation of the teaching of religion to needs created by the environments in which the children live is as essential as adaptation of content and methods of teaching to their interests and intellectual ability. These needs are best learned through direct contact with the home, but when this is not possible, they may be fairly well gauged through contact with the parents made possible in the other ways indicated.

Of What Use Is Business Education?

*Sister M. Venard, I.H.M.**

HOW many of our liberal arts colleges today recognize business education in their educational pattern? After sampling a number of catalogues, I am convinced that a majority do; and I noted especially that they include the "tool" subjects, the particular phase in business education that I wish to discuss. In offering this type of training are these colleges sacrificing human values? Some advocates of the strictly liberal arts college would have us believe they are. On the other hand, there are very few business educators who hold that college training should be devoted entirely to business education; in fact, they are emphatic in stressing that a generous proportion of the cultural subjects be given to all future businessmen. If the proponents of a liberal education would come halfway and admit the need of subjects that have a vocational bearing and that will help man earn a living, then our educational leaders would not plead guilty to the following charge: "College graduates lack business experience, are impractical theorists, and lack fundamental business knowledge."¹ Knowing the attitude of both groups then, my question is: Why can't the business subjects supplement the liberal arts?

The majority of students entering college today want cultural development, but at the same time they desire training for a specific position in life. Parents, when they consider with school authorities the problem of a college education for their children, invariably ask, "What will Jane be

Editor's Note. Sister M. Venard discusses the practical value of business subjects as tool subjects in a college course. We think that her arguments apply also to the high school curriculum, and that her article contains many suggestions for the vocational counselor in the high school. Compare Sister Venard's thoughts with those of Sister Lucille Corrine, O.S.B., in "Why These Languages?" in the May issue of the *Catholic School Journal*.

able to do when she graduates?" They favor a higher education for their children that will be cultural but at the same time useful in making a living.

Fundamental Tools

It is very easy to show that courses in business training can and do supplement the courses in a liberal arts college. Is there a place for shorthand and typewriting in the liberal arts college? I think so. The time was when colleges were for just those fortunate ones who could "afford" higher education, and girls went for the "culture" they would get from it. They had no intention of working after graduation because their income assured financial independence. Today, however, when our young women leave our colleges after four years of good hard work, they expect to be equipped to earn their living in some way. Even the girl whose wedding invitations coincide with commencement should be prepared to support herself should the need arise later in her life. This need of sup-

porting herself does not prevent our young friend from having the benefit of a liberal arts education; she may have that and still be able to find employment after four years of college work.

Economics

Let us consider some of the departments in the college to see just how shorthand and typewriting can and do fit in. Economics is an excellent field for the young woman wishing to be a private secretary, for the background she receives in economics enables her to understand more intelligently business transactions and the many details that enter into them. The courses in economics alone, however, would not develop the skills required of the secretary. We look to the secretarial science department for this necessary training. There she receives an intensive course in shorthand and typewriting which will enable her, with her economics knowledge, to get that security in the business world that all desire today.

Modern Languages

Perhaps the young lady will say, "Yes, that is true about the economics field, but what about all the others? How can these two subjects fit into them?" Let us take the modern language courses. She would like to major in Spanish, French, or German and still be able to earn her daily bread. Very well, I wonder how a position as secretary in the "foreign department of a business firm" would appeal? This she may have by taking the courses required in modern languages plus shorthand and typewriting. Again, she might like to prepare

*Marygrove College, Detroit 21, Mich.

¹Committee on Relations With Colleges and Universities, *Management Education*, New York: Society for Advancement of Management, 1948, p. 8.

to be a "foreign trade research worker." This, too, she may do in the language department, at the same time taking typewriting from the secretarial science department.

Mathematics

Suppose this college student enjoys mathematics and would like to concentrate on it in college? She may do so and become a statistician for Civil Service or for some private business. But she will need to have acquired those two basic skills—shorthand and typewriting. With just a few changes in her course and the two skills at her command, but still a major in mathematics, she might enjoy being a secretary in a scientific laboratory.

Journalism

Another aspirant would like to write. That means she is thinking of journalism. In behalf of secretarial science let me relate a little of George Garrott's story written in *The Gregg Writer*, for April, 1948. George, at present, is news analyst for the international press and publications division of the Department of State. How did he arrive at that position? Very simply. He answered an ad in the *New York Times* for a male stenographer (I'm afraid it would have to be a female stenographer today since male stenographers are not very plentiful); he got that job and was promoted a few months later into the news department as secretary to the night managing editor. There was an opening on the news staff; so George took it. As a cub reporter, shorthand was still his mighty tool. From there on Mr. Garrott kept moving until at the end of the war he found himself in the State Department, helping to send the news of America all over the world. Shorthand is still his best tool. His advice to all students of journalism is, "If I should ever be asked to give a capsule of advice to young journalism students, it would be, *learn to write shorthand.*"

Very Practical Subjects

It is undoubtedly true that some journalists have succeeded without shorthand. Many others will admit with Mr. Garrott that it is *almost* essential. Few will doubt that it offers great advantages. None, I think, will deny the necessity of typing for the aspiring journalist. The outstanding advantage of good secretarial training to the young woman who wants to enter the newspaper or advertising field is that very often a secretarial job is the wedge by which the girl can open her way into the office. After she is in, if she really has writing ability, she will work her way into a writing job.

Much more could be said about these skills becoming tools for the history, English, or even the chemistry major. Suffice it to say that there is a place for shorthand and typewriting in the college; and those students who can acquire the skills will

be better equipped to take the positions offered in their particular fields.²

In bringing shorthand and typewriting into the colleges, we are not making them technical schools where mere training in skills is given, but are helping the college that provides the student with a liberal

²Let us add that typewriting is almost a necessity for any college student while he is in college. Some colleges require students to be able to use the typewriter.—Editor.

WHO ARE YOU?

Sister M. Edward, P.B.V.M.*

Two tiny feet skidded to a stop and brought two smiling eyes looking directly into mine. Pausing just long enough to catch his breath and to gather all the wisdom of his four years, Tommy vibrantly asked, "Are you God's Sister?"

In garb I certainly was. My attire distinctly marked me as belonging solely to Him. By public act on my profession day I had solemnly vowed to follow Christ alone. But here, right now, in my everyday life am I God's Sister? Am I in my round of everyday duties fulfilling His two great commandments to love Him and for His sake my neighbor?

Time stopped. I was alone with my thoughts and God.

Love—what is it? So many people have used it to mean so many things that I'm confused. Does it consist in the pleasure others afford me, or in the satisfaction in being in another's company? No, this couldn't be real love; it's a subtle form of selfishness.

Where then can I find the answer? There can be only one place—in the life of the only perfect Man who ever lived—in Christ's life. He loved His Father so much that for the sake of His creatures, Christ was willing to leave His home in heaven, to live a life of exile here on earth; to suffer the most cruel torture and infamous death. Why? To open the gates of heaven for the very ones who had closed it on themselves by disloyalty to Him.

So real love must be deep and lasting, constant and self-sacrificing. It must include everyone, even my enemies. It exists in the will and shows itself in desiring the welfare of the beloved. Beyond this it watches, waits for, and grasps every opportunity to carry these desires into action, never looking for a return but resting satisfied in the giving.

But for me, a religious and a teacher, what is the practical meaning of all this? I'm supposed to love God. Love consists in willing the beloved's welfare and carrying this will into action. But God is sufficient in Himself. He has no real need of anything I can give Him in a direct personal way. Everything I have even my own being came from Him. How then can I love Him?

*St. Columbkil School, 1198 Rush St., Dubuque, Iowa.

arts education to aid her put that education to work. We agree that such courses are just aids to those colleges of liberal arts and sciences that provide essential workers on the higher educational level for technical and professional services and for leadership. Shall we say, then, that the secretarial science department has a rightful place in the college since it helps to put the various arts to work?

Wait! I hear the answer from my Beloved's lips: "'Come, blessed of My Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was a stranger and you took Me in; naked and you covered Me; sick and you visited Me; I was in prison and you came to Me.' Then the just will answer Him saying, 'Lord, when did we see Thee hungry and feed Thee; or thirsty and give Thee drink? . . . ' And answering the King will say to them, 'Amen I say to you, as long as you did it for one of these, the least of My brethren, you did it for Me.'"

Then, dear Lord,

when Johnny forgot his lunch today and I fixed another for him
when Sister Mary was in the hospital and I sat by her side and gave her sips of water
when Sue's coat got so raggy and I obtained another for her
when I taught my pupils to save their pennies to ransom pagan babies
when my boys and girls sang carols for the prisoners at Christmas time
when Bob's mother was sick and I visited her
when Jane's grandfather died and we offered a Mass for him
when all day long I carried out the tasks obedience had given me
when I lived patiently and kindly and cheerfully with my

neighbor, I was giving all of this directly to You in Your Mystical Body. Now my life can be not just a living but a loving—a loving of You through my neighbor. Love will be the summation of my life.

Now, Tommy, I can answer your question. Yes, I am really God's Sister.

First U. S. Group in Festival

Students of Mount Mary College, Milwaukee, will become the first group to represent the U. S. at the Delphiade, International Drama Festival held in Verona, Italy, this summer. Mount Mary will present a choral drama based on Longfellow's "Song of Hiawatha."

A HIGH SCHOOL FOR ALL

Mary Rose Bach*

(Concluded from the April issue)

Religion for Living

IN RELIGION the treatment would lean more to matters practical than abstract with special efforts to make the doctrine of grace appealing. When possible ideals would be presented to make the teaching concrete. The dignity of labor and the beauty of family life would be developed convincingly and persuasively. Some part of the course would define "personality," not in a Dale Carnegie sense, but in its real significance.

Each one should be impressed with the fact that there is no one on earth just like him. The most important job he has is to be his best self and no one else can be that best self. An early and strong conviction of this truth dissipates discontent and dissatisfaction with one's lot and tends to promote contentedness, balance, and mental health. It would be good policy, also, to point out the dangers that beset the human personality in industry and the means of neutralizing them.

Arts and Crafts

By the plan so far each student is required to take religion, English, family life education, and music. A further stipulation would be one art or craft. These offerings would include ceramics, metalwork, leatherwork, wood carving, weaving, clay modeling, soap carving, linoleum block printing, wood block printing, and lettering. If possible, drawing in pencil, ink, crayon, charcoal, chalk; painting in tempera, water color, oils, would also be scheduled. No subject would be taught unless a sufficient number signed up for it and, in poor districts, the list might be considerably limited, though this seems unfortunate when these children have so little. These classes would be correlated with the recreation unit.

A special room would be necessary, its size depending on the number of crafts taught. Ideally, it should be large enough to be divided into three—one section for ceramics and carving, a section for leatherwork and similar crafts, and a section for drawing and painting. This room should be exclusively for art purposes since projects would have to be left out until completion and it is an imposition to ask a classroom teacher to have these in her room.

With Catholic schools crowded to capacity it is not easy to pull classrooms out of

the air. The concentration of low achievement pupils might give more space in other classes and free rooms for use. If it is impossible to find a place in the school or parish hall, the local youth center might supply the need. In some sections the training of these students from various parts of the city might be carried on in one school to which all would come.

The science laboratory might serve for the boys' practical arts instruction, otherwise provision would also have to be made for this phase of teaching.

Finding Teachers

Another difficulty is the teacher problem. Where can teachers with the necessary training be procured? To fulfill the requirements for teaching art, teachers need not be highly accredited professionals. They would not have to worry about art accreditation because the course being offered is not college preparatory and it is doubtful if any accrediting association in the United States would recognize the course of studies suggested. But college preparation and accreditation are not our concerns. Our aim with this group is to keep them in high school for four years, to keep them happily there, and to provide them in the four-year interval with skills and appreciations for right use of leisure time, and to help them develop traits of character worthy of them as human beings who are also social beings.

Many teachers, artistically gifted, have had to relegate art to an unimportant place in their lives because of academic pressure. If some of these were given time to develop their abilities, they could teach the courses very easily. Some, even without formal study, could handle the simpler phases of arts and crafts. Libraries have sections of books giving detailed instructions about procedures in all the arts. Manufacturers also put out books of instructions. Periodicals, such as *School Art*, offer valuable assistance.

An artist who is a teacher first and then an art teacher would suit. To be an artist there must be true appreciation of what is beautiful and enough experience for guidance of others. For the teacher there must be belief in every student, acceptance of him as he is, and effort to lead him to self-improvement. For the art teacher there must be a realization of the kind of approach necessary.

In "A Philosophy of Art Teaching," Felix C. Schwarz warns that "it is easier to dominate than to inspire the child,"¹

¹Felix C. Schwarz, "A Philosophy of Art Teaching," *Education*, 62, May, 1942, p. 566.

and Jane Welling maintains that "the arts cannot be taught by an outsider, no matter how well intentioned he is . . . they have to be learned slowly and actively by individuals who want to learn by working directly with them."²

Emphasize Principles

Reputable authorities agree that the pupil must be led, guided, encouraged, but not forced in his artistic efforts. Besides freedom of creation, most art educators insist also on the ability to see art in surroundings, to correlate the arts by recognizing their common basic principles, to use leisure creatively, and to develop powers of discrimination, as objectives toward which art work should lead.

Although our main interest is the creative use of free time, we must not overlook the importance of right appreciations for the dropout group. To take in beauty, clothe it with imagination and thought, and give it form which will delight others is eminently worthy of man but there are other occasions when a person should see the beautiful and delight in it, and this is what his passive use of leisure sometimes should be. At times his enjoyment should be a sunset or a snowstorm or the whiteness of moonlight on factory towers, and these should be the pleasures of his old-age free time. But he will not even see these beauties if their presence is not called to his attention.

Appreciation of Skills

Aside from the appreciation outcome of crafts, other educators see a desirable contribution the arts can make to education planned for a democracy. When he advocated before a meeting of the American Jesuit Philosophical Association in 1941, a revision of the high school curriculum, Father Richard F. Grady, S.J., spoke favorably of the fine arts and asked for "an appreciation of graphic and plastic arts, architecture, music, together with some elementary instruction in music and graphical skills."³ His further instruction was "discovering and developing at least one simple manual skill, such as ordinary carpentry, machine repair, sewing, cooking, horticulture, model buildings, etc."⁴ He held this training necessary in a democracy

²Jane B. Welling, "Art Education in the Elementary School: An Analysis of Trends and Implications" (Chicago: Dept. of Art Education, NEA, 1940), p. 13.

³Richard F. Grady, S.J., "Toward a New Syllabus in American Education," *A Philosophical Symposium on American Catholic Education* (New York: Fordham University Press, 1941), p. 135.

⁴*Ibid.*, p. 136.

*Blessed Sacrament Cathedral School, Detroit 2, Mich.

where no one should look down upon another for having to work with his hands.

Brother Leroy Flynn in "Are Our Catholic Secondary Schools Doing Their Job?" also mentions the value of arts courses to teach appreciation of manual labor.⁵

Qualifications of Teachers

Though highly professional teacher training would not be a requisite until plans could be made for that type of teacher preparation, still all art teachers would need to have correct ideas of what true art is. A thorough treatment of this subject is given in Father Leonard Callahan's study, *A Theory of Aesthetic According to the Principles of St. Thomas Aquinas*. Other excellent books are available to give background knowledge and define art whose soul is truth, whose function is to "please the senses as they ought to be pleased and the mind as it ought to be pleased."

Naturally, the teacher, especially of the group in mind, will not expect students to be responsible for this information but it will furnish her with rules for guidance so that she may "prudently correct the immature appreciations of youth," as Father Leen suggests.

The man skilled in working about his home very likely would prove to be a good teacher of practical arts. In some instances Sisters are well qualified by a wealth of experience in doing odd jobs in their convent homes.

The Cost

Getting rooms and teachers are two difficulties but there is another problem. Where can equipment be procured? How can we pay for it? How can students from low-income families pay laboratory fees?

Certainly we cannot ask our Catholic people for more money, burdened as they are with double taxation. Neither can we keep these children out of school—children who need our help more than any other group—by making it financially impossible for them to attend. What then can be done?

Looking at the difficulty logically, an increased amount of money should not be necessary. Rather, it would be a shift from curative expenditure after school to preventive expenditure during school. Part of the money spent by a diocese in social service activities could be diverted, especially if a lessening in dropouts was cutting down juvenile costs and, ultimately, improving family life.

Brother Louis Faerber shows that there is a decrease in dropouts if an attempt is made to serve all youth. He points out the life adjustment figure of 60 per cent as the percentage of those not being educated according to their capabilities, gives a dropout per cent of 36.4 where curriculum was rigid, and describes how this figure can be

decreased to 18.3 if some attempt is made to reach the lower ability pupils.⁶

There is no evading the issue—the monetary problem offers a serious obstacle and, if diocesan aid is out of the question, there must be some other solution. Industrialists might be contacted who would help sponsor such education. Manufacturers might be willing to contribute home economics equipment, tools, scrap leather, metal, wood, other materials suitable for student needs, and thus reduce expenses. In some localities students might be able to pay a moderate laboratory fee if their schoolbook bill were lower than usual. Payment of tuition might be possible in some districts but it should never be high enough to bar a child. Students could sponsor paper drives once or twice a year. Adult education classes could be offered and the fees obtained could help defray expenses.

For most of the arts and crafts the cost is not prohibitive. The largest item is that of initial outlay. Purposely shop has not been included because of the high prices of machinery. Besides, the main objective is to offer arts developing creative skills.

Catholic schools have consistently devised ingenious ways to lower expenses and they could do this in the arts field as well. In the case of clay modeling, for example, nails can be used in place of certain tools. There is a method of hardening clay without a kiln, written up in *The Art Teacher* by Lemos. An article in *School Arts* tells how to make a kiln for thirty dollars.⁷ *Art Teacher* gives a method for making an inexpensive outdoor kiln.

To draw up estimates for equipment by consulting crafts catalogs is discouraging for the cost comes out very high. A more encouraging approach is to scan methods books in which authorities and experienced teachers tell just what equipment is necessary and how substitutions can be made. Louis Groneman's *Leathercraft* is one of these helpful books.

But no matter what the obstacles there should be a conscientious effort to overcome them in view of the highly desirable intangibles that come as dividends from this material outlay.

Credits

Since the suggested plan of studies does not fulfill the ordinary high school requirements and is not college preparatory, credits and grades would not have to be given in the usual way. These students would not have to receive a high school diploma or certificate of graduation as such. Instead, the subjects they took could be listed with some indication of their performance therein, but this would be secondary in importance. More prominence would be given to their human relations

rating. This would be an enumeration of such traits as co-operation, initiative, responsibility, and others, with the pupil's showing in these areas marked opposite. The four-year record of attendance and punctuality would also be on this page to furnish the factory employer with all the information he would want about a possible employee.

Some may object to training in arts and crafts in high school saying that boys and girls can get it later in adult education classes without such great expenditure on the part of a school system. A certain number will; there is no doubt of that. Members of adult education classes are often those who had to drop out of high school. However, not all dropouts join these later-on groups and it is this division, not capable of present high school curriculum and not planning to finish high school much less take postgraduate work, for whom we are speaking. It is for them that we request courses suited to their abilities.

Though there is a slight movement toward the inclusion of arts and crafts in the high school curriculum, not enough is being done to make them available to the group that needs them most, and there is not a sufficient number of other subjects to make a four-year program possible for these lower pupils.

Catholic education, ever progressive in the truest sense, can hesitate no longer. In reflecting on this need, Catholic educators could ponder well the succinct advice given by Janet Erskine Stuart years ago that "in education it is not for us to do as our fathers did. It is for us to do what they would do if they were here."

Surely, the most conservative father or grandfather tottering on the contemporary educational scene, after casting one glance at the dropout figures, would not hesitate to recommend curriculum modification to meet the needs of these students.

"If some students are of lower mental ability and secondary education is required of this group, then high schools must take account of this variation," he would say, "or my classical training in logical thinking is not what it was said to be."

A Catholic grandfather surveying the situation would go beyond mere logic. He would admit the classics as a splendid discipline, the liberal arts as ennobling, but argue that they are not meant for all. The higher humanism he would advocate for this lower group is that which results from an effort "to develop personality as a son of God." Greek is not needed for this, nor Latin, but only earnest use of those gifts God has given and fidelity to the graces He imparts.

That those less highly favored mentally may do their part, let us do ours. Let us provide them with the means to capitalize on their endowment so that by their secondary education they may be helped to real achievement, to a success that will remain for all eternity.

⁵Leroy Flynn, C.F.X., "Are Our Catholic Secondary Schools Doing Their Job?" *Catholic Educational Review*, 46, September, 1948, 411-419.

⁶Louis Faerber, S.M., "Are We Victimized the Non-Academic Pupil?" *Catholic Educational Review*, 47, April, 1949, 252-257.

⁷Walter D. Kring, "An Easily Built Electric Pottery Kiln," *School Arts*, 48, September, 1948, 35-36.

The Lifeblood of Education

*Cropley Andrew Phillips**

THAT principle which makes the interests of students and not their needs serve as the basis for the shaping of teaching methods has been greatly overemphasized. It is the condition of the world which prompts me to make such a statement. War or no war, inflation or no inflation, depression or no depression, the world of the future will be quite complicated. The make-up of the twentieth century way of life in the United States appears simple on the surface but its organization is complex. Preparation for this life must come before interests in this life.

It is an absolute necessity that the people living this life be prepared to live it and I am not a fanatical believer in book learning when I say such a thing. I think that it is foolish to play down the accumulation of knowledge by the boys and girls who will be living in the world of the future. They must know things as well as do things.

The background of the United States is different from that of any other nation. It has a greater quantity of accomplishments to its credit and these accomplishments are of greater quality and variety than those of any other nation. And the emotional nature of Americans is changeable.

When I saw the motion picture "All Quiet on the Western Front" in 1931, I remember well the cheers of the audience in the Chicago theater on seeing German soldiers advance and French soldiers retreat. When Mussolini attacked Ethiopia in 1936, I remember well the song sung by a well-known comedian of that day. It was called "Let Them Keep It Over There."

Now, after a war in which 300,000 Americans died, we seek German help against Communism. Now we learn that the Japanese are our friends. A prominent magazine prints a colorful article telling how the little brown men of Dai Nippon are marching again as potential help for us in any struggle of the future against mutual Marxist enemies.

Can one live a life in such a world without knowing many things? Should not one be prepared to live such a life? Cannot interests be given too strong a place in such preparation? Does not the trend of American history in the thirties, the forties, and now the fifties show that the American emotional nature is unpredictable?

We Need Knowledge

I submit that education is preparation. Should not this preparation include knowl-

edge when it must be preparation for a world in which there have been so many changes?

Cannot the nature of this knowledge be determined from the experience which has been the lot of teachers for centuries? Cannot this determination be uninfluenced by showism and any other kind of "ism" capable of hurting education?

One authority states that the task of the teacher is guidance and that informing is an aspect of guidance. This authority says also that inspiring and disciplining are aspects of guidance. He should have mentioned showism as an unhealthy factor in the lifeblood of education when discussing what teachers must do.

We Need Work

No, I am not opposed to athletics. Yes, I like music. No, I do not take any stand that social activities should be thrown out of schools. I do feel, however, that all these things are often too strongly emphasized.

I am not opposed to boys and girls enjoying their life in school but I believe that they must work in school—and I think that this point is too often, too easily, and too willingly forgotten.

In too many schools emphasizing interest rather than need proves the easiest way out and satisfies the greatest percentage of parents and pupils. Showism which de-emphasizes hard work is wrong. Hard work is a vital part of anything worth while and this principle can be applied to athletics, music, dramatics, or any skills that accomplish more than dancing around the tepee.

Competition has a place in education but only a place. It can be used as a medium in which to teach many of the things which a properly prepared citizen of the United States must know but it is not important enough to hold the center of the American school stage.

Display is something natural and to give it reasonable free play in school life does no harm, but to allow it to form an alliance with competition—and, thereby, form showism—is undesirable and dangerous. All schools would be better schools if knowledge, skill, and development were stronger factors in their lifeblood.

Avoid Affectation

The word "affectation" furnishes the best lead to what I mean by showism in education. Many American parents have a tendency to want to show their children off before the world. It appeals to their vanity. These parents forget, however,

that their children must study and do the things which will bring to them the knowledges and skills necessary to get along in the complicated present-day world.

A preparation for life marked by training in knowledge, training in skill, and all-round development cannot be made in an atmosphere where competition and display receive undue recognition. Too many parents want to puff about and strut about with their children and let somebody else worry about whether or not they learn anything. This is the false affectation that causes showism to spring out of the alliance of competition and display.

This showism is a major factor in the lifeblood of American education because too many Americans want it to be. All my work with boys and girls has convinced me that the emphasis on interest in the theory of educational practice coupled with the natural vanity of parents concerning their children and coupled again with the trend of events and thinking in contemporary America has tended to give showism this undue recognition.

By all means, keep childhood free from the undesirable things to which it has been subjected in the past. By all means, have American boys and girls show that they are really Americans through what they say and do in their school life. But don't forget that good Americans are made through good teaching and good teaching is marked by training in knowledge, training in skill, and all-round development.

What Kind of Education?

But what are you going to teach them? What are you going to do if your pupils won't learn? What are you going to do if your pupils can't learn?

The authority mentioned earlier in this article makes an almost blanket statement to the effect that the enthusiasm of some pioneers for better schools went too far. "The children's interests became the chief criterion of curriculum development; the needs of society were ignored."

Child training too often has become mere child control or that control which consists of bowing-and-scraping-by-the-teacher-to-his-pupils-in-order-that-that-teacher-might-get-along-with-his-pupils. Control of children in education will be a simple matter, really child training, when showism is only one factor in the lifeblood of education.

Skill will then have its place. Likewise knowledge. Boys and girls will learn to do valuable things. They will learn that they must do certain things and that they must know certain things in order to get along

*Box 426, Altamont, Ill.

in the complex world of today. Development will be automatic in such an education.

But what are you going to teach them? Does not human nature demand a strong place for showism? Maybe we have forced showism upon human nature. If so, can it not reverse the trend?

America is a democracy. A democracy is a country in which people govern themselves. The American way of life is quite comfortable but who can say that its make-up is not complex?

Each citizen of such a complex democ-

racy may turn to his or her particular interests in their ways of life after they are properly prepared to help run the big way of life to which they belong.

A trend of events such as I have tried to describe in the first part of this article will be no danger to America if American education has a healthy lifeblood—one in which all factors have their proper place. All factors do not have their proper place now and the preparation which American education gives for life in a complex democracy and a complex world is dangerously inadequate now.

SPEECH CORRECTION in Catholic Schools

*Sister M. Cyprian, Ad.P.P.S.**

A SURVEY

It is generally recognized in the public school systems of the country that a large percentage of the children (according to the White House Report of 1930) are impeded in their powers of communication, and thereby handicapped in their progress in school, by speech or hearing defects. There is no reason to believe that the pupils of our parochial schools are different in this respect. The following is a report of a survey of the parochial schools of a Midwestern diocese. The results should be fairly characteristic of any diocese, allowing for a slightly lower figure here due to the fact that the diocese is rural and most of the schools are small (less than 100 pupils each).

This survey was made during the school year 1948-49. In the spring of 1948, the most easily accessible city schools, all the schools of one deanery, were visited. The pupils of grades seven and eight and any other pupils who were recommended by the classroom teachers were given hearing tests with an audiometer borrowed from the local public school board of education, and speech analyses with balanced sound tests.

At those schools a liberal interpretation of "defect in speech" resulted in the discovery of higher numbers of cases than at schools done later where a narrower and more practical interpretation was made. In the latter case only the more severe cases were recorded.

In the spring of 1949, all the remaining parochial schools of the diocese were visited. The pupils of grades seven and eight and any other pupils who were recommended by the classroom teachers were given individual pure tone audiometric tests with a portable individual pure tone audiometer, and speech analyses with balanced sound tests.

Results of the survey follow.

Total number of parochial schools in the diocese	74
Number of parochial schools tested	66
Number of pupils in the schools tested	9308
Number of speech cases discovered	533
Percentage of speech cases	5.7
Number of hearing cases discovered	239
Percentage of hearing cases	2.5

The principals of the schools were advised as to the results and recommendations for follow-up were made to the schools to be relayed to the homes.

A BIBLIOGRAPHY

The following books are of a nature to be helpful to the classroom teacher who is practical about correcting the speech defects of her pupils.

This Way to Better Speech

By Louise Abney and Dorothy Minace, published in 1940 by World Book Company, has as its purpose to provide drill material for the child in the lower grades, on vowels, consonants, and combinations in words and sentences. 92 pp.

Speech in Education

By Ollie Backus, published by Longmans, Green and Company, 1943, is written to the non-specialist teacher to interpret the field of speech in the light of modern educational theory and practice in elementary and secondary schools to teachers and prospective teachers who will have no previous or further speech study. It is designed to enable classroom teachers to co-operate in the clinical program. It is very practical as to hints on approaching administrators and parents. 353 pp.

Games, Jingles, for Speech Development

By Sarah T. Barrows and Katherine H. Hall, published by Expression Company, 1938, aims to

provide attractive drill material for tiny tots. It is in storybook form and has attractively illustrated drills on the sounds. It is useful for dramatization to add interest to drill. 24 pp. A second volume offers the primary teacher systematic practice exercises for speech development, for kindergarten and primary grades. This is the ideal text for a class in a normal school. 71 pp.

Speech Correction Manual

By Bender and Kleinfeld, Farrar and Rinehart Publishers, 1936, is intended to provide teachers and students with an implement of study and self-training in speech articulation. It would be of help to those particularly interested in articulation, to teachers with little experience in speech correction, to high school or college speech students working alone, and to physicians who need drill and ready reference. 258 pp.

The Defective in Speech

By Berry and Eisensen, published by Crofts and Company, 1942, is a book designed for a beginning college course in speech correction, for lay readers seeking light and guidance in dealing with dysfunctions of speech. It gives a clear clinical picture of the speech defective as a whole and describes modes and materials for testing speech and for re-education. 415 pp.

Know Yourself

A workbook by Bryng Bryngelson and others, Burgess Publishing Company, 1944, aims by "pep" talks to help the young secondary stutterer gain knowledge as to how stuttering can be managed. It contains theory, challenging assignments, quizzes, and suggestions for dramatizations. Is a book of mental hygiene. 53 pp.

Speech Drills for Children in the Form of Play

By Case and Barrows, Expression Company, 1929, offers habit forming drills for establishing correct habits of articulation in children's speech. It contains preliminary drills of relaxation, breathing, ear training, and exercises for jaw, tongue, and lips.

Class Lessons for Improving Speech

By Cotrel and Halsted, Expression Company, 1936, serves as a "simple, nontechnical book for general speech improvement by classroom teacher of all of her pupils." It is designed for the fourth, fifth, and sixth grades particularly. Assigning one week for each lesson the book plans for two years' work giving in each lesson formation of sound, relaxing exercises, mouth gymnastics, games. It follows through the consonants, vowels, and combinations. 101 pp.

Principles and Practices of Speech Correction

Another book by Bender and Fields, Pitman Publishing Corporation, 1938, gives the interested teacher a background of necessary information about the physiological and psychological aspects of speech, is strong in analyzing, diagnosing, and classifying disorders, is valuable as a handbook.

Voice and Articulation Drill Book

By Grant Fairbanks, provides drill material for individual clinical work. It gives articulatory tests for adult, primary, nonreading voice cases, blanks for recording results on the tests, and drill material for problems of voice and articulation. The book is very usable. It is suggested that this book be used along with the author's *Practical Voice Practice*. Both books are published by Harper and Brothers, 1940 and 1944, 234 pp. and 84 pp. respectively.

*Precious Blood Institute, Red Bud, Ill.

Speech and Play

By Grace Finley, Expression Company, 1940, offers material for getting the little child to express himself, gives practice in enunciation with the play element. The book is usable except for "q" and "x," contains helpful directions to parents, has picture book format. 45 pp.

You Must Relax

By Edmond Jacobson, Whittlesey House, 1934, is a popular treatment of the subject of "muscular limpness." It defines "nerves, tenseness, etc.," and suggests means of quieting. Used by tired teachers, or older stutterers, it creates a favorable mind set toward definite, progressive relaxation. 201 pp.

The Busy Speaker's Pocket Practice Book

By Kennedy and Chalgren, is a handbook written for those who wish to work at self-improvement in speech. It gives definite hints as to care and training of the speaking voice, the personality, enunciation, etc. It is a useful, inexpensive book for drills on various sounds and combinations and carries its own motivation. It is published by Samuel French, 1943. 166 pp.

Speech Improvement Through Choral Speaking

By Keppie, Wedberg, and Kesler, Expression Company, 1942, is a text designed to lift the speech of both teacher and pupils to a fine, satisfying *art* level, to train in thinking, imagining, listening, placing speech organs accurately, making high standards of effort, getting a critical attitude toward one's own speech. It gives method of teaching choric reading to little children and has a wealth of verse and games for little folk besides giving a bibliography of texts helpful to teachers of primary grades.

Our First Speech Book

By Lloyd M. Pearl, Newson and Company, has as its purpose to aid all pupils in the primary grades to learn to say the various sounds that make up the ordinary words used in conversation and give them practice in saying them distinctly and correctly. The vocabulary has been checked for young children. This book would be valuable for general classroom use, contains songs, drills, games, stories, and selections for choral speaking. 163 pp.

Speech Correction on the Contract Plan

By Ruth Manser, published by Prentice-Hall Incorporated, 1945, contains sufficient theory to give background to outlines of progressive units of correction. It is a text for correctionists or for adults being corrected, could be used by the specialist or by the interested classroom teacher, gives drill work on most speech problems. 381 pp.

Speech Improvement, Work and Practice Book

By Grace McCullough, published by Expression Company, Boston, purposes to provide drill and practice material for those having the most common speech defects and to stimulate for home study and co-operation. It contains records, tests, special sound studies, and a bibliography for teachers. This is a workbook. It applies the International Phonetic Alphabet; contains tongue twisters and selections for memorizing. 176 pp.

Correction of Defective Consonant Sounds

By Elizabeth Nemoy and S. F. Davis, published by Expression Company, Boston, 1937, aims to present a concise, comprehensible summary of principles involved in the production of consonant sounds, to furnish the teacher with



—Erika Eid, Erlanger, Germany

interesting and ear-training material, and to furnish a series of well graded cumulative and noncumulative habit formation drills. The book is well planned, contains accurate descriptions and ample drills for practice. 425 pp.

Choral Reading for Speech Improvement

By Carrie Rasmussen, published by Expression Company, Boston, 1939, is written to help the teacher of children see the magic of works of poetry, of saying poetry together, and improving one's speaking voice through group speaking of poetry. There is an introductory "pep talk," suggestions of how to proceed, discussion of types of choral speaking, technique, and selections for practice. The book should prove very practical for an elementary, particularly a primary classroom teacher. A simple, helpful treatment of choral reading. 93 pp.

Improving Your Speech

By Laetitia Raubicheck, published by Noble and Noble, 1935, is a pioneer book in speech training for intermediate grades of elementary school. It is developed according to the unit plan, treating each sound, easy to difficult, giving pictures for motivation, description of formation of sound, drill. There are frequent reviews. The book is designed for the pupil's use, uses elementary phonetics. 163 pp.

How to Teach Good Speech in the Elementary School

By Laetitia Raubicheck, published by Noble and Noble, 1937, is a very useful book for the classroom teacher. It is valuable for one who is setting up a program of speech correction in the elementary school. Its purpose is "to offer elementary school teachers information and material they require to do the necessary work of equipping their children adequately with attitudes, knowledge, skills, which permit them to develop in consonance with and through a democratic society." It gives the place of speech in the elementary school, a model program, techniques and procedures in teaching material on creative dramatics. The book should be very useful for the classroom teacher.

Better Speech and Better Reading

By Lucille Schoolfield, published by Expression Company, Boston, 1937, contains practice material to provide for individual differences; articulation and test material; tongue and lip exercises; words, sentences, and poems for drill on definite sounds. Its aim is to provide practice material within the comprehension of the elementary school pupil. In one volume it gives a variety of exercises adaptable to different grade levels. The diagnostic sentences and words are quite usable. Drills are given for the sounds used initially, medially, and finally. There is thorough drill, no illustrations. 218 pp.

Sounds for Little Folks

By Clara Stoddard, Expression Company, Boston, 1944, is "designed to teach small children how to produce correctly simple consonant sounds and vowel sounds commonly used in English. . . an aid in speech improvement and speech correction." Parts I and II treat of the consonants. For each picture, key to pictures, rhymes, and verses. Sounds are given in initial, medial, final positions. Part III follows the same plan but treats of especially difficult consonants. Part IV treats of combinations of consonant sounds. In Part V the vowels are considered. The author advocates teaching the sound in the final position first, then in medial, and then in initial. This book with its twenty-six pages of pictures, six pages of word keys, and four pages of jingles and rhymes is very usable, attractive, and desirable.

Sing Your Way to Better Speech

By Gertrude Walsh, E. P. Dutton and Company, New York, 1939, has a different approach to speech improvement. It provides means of enlivening drill periods; teaches the singing method of sound drills. For each sound it gives a description of production, words for drill, phrases to be sung and spoken on different pitches, a song involving the sound, with the score. Often well-known tunes are used with speech parodies. The book is an approach worth trying. It contains attractive illustrations. 209 pp.

My Own Speech Reader

By Dale Welsh and Gertrude Nixon, Jackson-Randolph Company, Champaign, Ill., 1942, seeks to encourage and help the classroom teacher correct the simple, common, articulatory defects of small children. Those sounds are developed which are frequently troublesome. The unit plan is followed. For each sound there is given preliminary speech drills, project picture, something to do (action), speech experience. This book is useful in itself and as a starting off point for the teacher's ingenuity. It offers a definite method. Illustrations may be too complicated for little folk. 80 pp.

Jingle Book for Speech Correction

By Alice Wood, published by Dutton Book Company, New York, 1941, aims to help those with speech defects, young or old, with immobile speech apparatus. Book could be used for preparation for choric speaking. "A rhyme and a jingle to make the tongue tingle." It contains discussion of the consonants, vowels, diphthongs with pictures, description, jingles. Part II is speech correction with theory and methods, devices, exercises, treatment of specific defects. It would seem that some of the jingles are unsatisfactory as far as intellectual content is concerned. As nonsense they are acceptable. 208 pp.

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EDWARD A. FITZPATRICK, PH.D., LL.D.

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What Is a Catholic College?

Father John J. Cavanaugh, president of the University of Notre Dame, gave an interesting picture of the University to reporters in Kansas City in April at the convention of the National Catholic Educational Association.

After some common sense about the emphasis on athletics he pointed out some striking characteristics of Notre Dame:

1. The student body represents 48 states and 48 foreign countries and includes "about 500 non-Catholic students." (In this connection it is interesting to note that in the report of the N.C.E.A.—*College and University Department on Catholic Colleges of the United States of America in the Middle of the Twentieth Century*, p. 8—the University of Notre Dame is reported for 1949 as having 1308 students of which none are women and none are non-Catholic.

2. The University's faculty of about 500 is divided: 50–50 between Catholics and non-Catholics, contrary to public impression.

Father Cavanaugh's explanation of the latter situation is especially significant: "We are looking," he is quoted as saying, "for educators first. For example, the head of our chemistry department is a Quaker, and the head of our mathematics department is Jewish."

This is a far cry from the picture of a Catholic college a few years ago: a college made up of a student body practically all Catholic, taught by members of a religious community, and certainly all heads of the departments or the regents were members of the religious community.

Does this transformation of the Catholic College raise any issues? — E. A. F.

The Nation's Schools: Public and Private*

The discussions of the status of private schools which took place at the recent meeting in Boston of the American Association of School Administrators point to the need of devoting more attention to the study of the politics of education or, in other words, of the relation of the state to education. There seems to prevail an atmosphere of critical resentment against private schools as though they have no right to exist. The general charge that is leveled against private schools, whether they serve the needs of a religious group or cater to the children of an economic class that can afford to pay high fees, is that they are divisive. So far no evidence of such divisiveness has been produced, certainly not nearly as much evidence as is to be found in studies made by Lloyd Warner and his colleagues of the divisive effect of socioeconomic conditions upon the kind of course pursued, participation in extracurricular activities, and the friends made by pupils in public high schools. If schools are divisive simply because they are private, then the same may be said of colleges and universities that are not tax-supported. It is a gross error to believe that the attainment of the ideals of democracy is dependent upon uniformity of educational institutions. What matters is the spirit that dominates the aims that they seek to attain, whether they are public or private.

The state has the right in the public interest and in the interest of producing an enlightened citizenry to compel parents to send their children to school and to keep them there up to the prescribed leaving age. In a democracy, however, parents must have the right to send their children to schools of their own choice, but only if they wish to do so at their own expense. In other words, parents may send their children to public, tax-maintained schools or to fee-paying private schools or schools maintained in other ways than by public taxation. But having made the choice of a private school neither parents nor groups may claim support from the state, since the double tax burden which is sometimes put forward as an argument for public assistance is voluntarily assumed.

It is a naïve concept of social forces that places the responsibility for creating prejudices and intolerance upon any kind

*School and Society, Volume 75, Number 1949, Saturday, April 26, 1952.

of private schools or that public school education makes for that unity that transcends other divisive influences. Since, however, the state has the right to make education compulsory, it should exercise the correlative duty to see that such education, whether given in public or in private schools, meets certain accepted standards of quality and that would include education in ideals of conduct and behavior common to all citizens. The decision in the Oregon case laid it down that the state cannot set up a monopoly in education, and only the totalitarian state would insist on attendance in one kind of school alone. But the state should have the right of entry to private schools if there is any suspicion of divisiveness that threatens public interest. — I. L. K.

Proverbs as Educational Material

Out in Flat Rock, Ohio, is a man with a hobby. He calls it "The Great Thought Club of America." The basic hobby is the distribution of great thoughts, epigrams, or proverbs. When you find a good thought you should circulate it, orally, by postal card, by poster, or any other of the many devices of modern communication.

It seems to me always a good idea to store up in one's mind the proverbs of the world. I have a hobby of collecting books of proverbs when I go into secondhand stores. As a young teacher of English, I had classes learn many short poems, and even significant prose paragraphs. So I came naturally by an approval of the idea.

Mr. Hunsinger, the founder of the Great Thought Club, would have teachers have a new motto or proverb on the board each day. Teachers of religion certainly could use the great truths of religion and the spiritual life in this way. A child's mind filled with such thoughts gathered daily through his school years would have a well-stored mind of resources of which he would not be consciously aware. His mind would become truly

a mansion for all lovely forms
 Thy memory as a dwelling place
 For all sweet sounds and harmonies,

along with, according to his experience, insight and maturity, ideas which could enlighten and uplift. Thoughts like Tennyson's, "More things are wrought by prayer than this world dreams of" or St. Augustine's, "We are restless until we rest in Thee," or Carlyle's, "The fraction of Life can be increased in value not so much by increasing your numerator as by lessening your denominator" are available from every author, and when one adds the great, even the unsearchable riches of the Bible, one need never be without appropriate material. Put first things first: Seek ye first the Kingdom of God and his justice and all these things will be added unto you. — E. A. F.

A Religion Course for the Mentally Retarded Child

Rt. Rev. Msgr. J. W. Feider*

WE HAVE a sacred obligation to provide religious training for the mentally deficient child even as for the normal child.

The normal child will develop to full adult mentality; develop sturdy and full-grown intellectual legs which do not need a prop or crutch, and which can stand against the scandal our Lord says "must come." With the mentally deficient child this is not so. He will always be a child mentally—always "one of these little ones," however advanced in chronological age. Yet, with their high eternal destiny, these children form a sacred and precious trust in our hands.

How Much Instruction

What is to be said about the content of a religious course for the mentally deficient child? It must be remembered that there exist varying degrees of deficiency; ranging from the profound idiot to the borderline case. It is most apparent, then, that there exists also a widely varying expectancy or potential in the spiritual life and religious training which these children can attain.

Thus the idiot with a mentality not exceeding that of a three-year-old cannot receive much help beyond the grace of baptism; for moral imputability can hardly be ascribed to a three-year-old.

Going to the next higher group, commonly called low grade imbeciles and ranging in I.Q. from 30 to 40, many can very properly be brought to the sacraments. Some in this group may not learn enough to receive the sacraments, but they can be taught some simple prayers and be impressed with the idea of an active and childlike love of God.

The high grade imbecile, ranging in I.Q. from 40–60, in all cases, can be sufficiently instructed to receive the sacraments.

As for the moron and the borderline cases, ranging from 60–90 I.Q., it is our *distinct duty* to make the sacraments available to them, by providing the necessary instruction and training. We can fail in this duty toward this group, with no less impunity than were we to fail the normal child.

The question that, no doubt, lurks in the mind of every teacher is: how much instruction are these children able to absorb? A simple answer would be: "As much as any normal child of the corresponding mental age can absorb." I would qualify this

statement by saying that you can safely add in matters religious, to its actual mental age, one to three years to the mental ability of the deficient child. I commonly find that children capable of only second- or third-grade work in other academic subjects do fairly well with fifth- and sixth-grade work in religion.

How is this explained? My first answer would be that I sincerely believe that for the deficiencies of gifts in the natural order God in His goodness and justice supplies these children with a compensating abundance of gifts in the supernatural order or a compensating abundance of grace. Secondly, I would say the reason for this greater facility in learning religion at a residential school is because they live the faith through their waking day.

Give Them Practice

A most valuable method of imparting religious information to the mentally deficient child is to complement the very elementary and fundamental doctrines by religious practices. Avoid insisting on too much iron-clad formal information. Be content with the facts of religion, and leave the reasons for these facts to the theologians. To give an example: Some 10 years ago, in a class of 16 preparing for first Communion, I had three lads, ranging in I.Q. from 30–35, who after months of drilling could in no way enumerate the Commandments, even when phrased in most simple language and form. Being loathe to give up, I tried taking each one separately and asking specific questions as to the sinfulness or virtue of things usual in a child's life covered by the Commandments. Result: Not one of these three lads failed on a single question. They definitely and with certainty knew the subject matter of the Commandments, although they could not enumerate them in simple form.

What Shall We Teach?

Naturally we want to impart as much formal religious knowledge to these children as they can absorb. What should a course embody? I have practically completed the task of compiling a graded Catechism containing the necessary material that can be more or less absorbed by children from 30–80 I.Q.

Here is a very sketchy outline: The first subject considered is heaven. This gives the child an interesting reason for studying catechism and putting into practice what he learns. Then we learn about God and the Trinity. We now have a place in which to

put God—heaven. Having a home for God is important to the child. Then we can proceed to "God made us. We belong to Him. He rules over us; so we must do His will"—the Commandments. "He saves us; He guides us; He lives in us"—the Redemption, the Church, and sacraments.

This material is clarified by paralleling it with the life of our Lord beginning with the Annunciation. By this method the child not only becomes intimately acquainted with the life of our Lord, but it becomes an example. There develops a childlike awareness that his own life derives its spiritual potentialities from the life of Christ.

Specifically, these children must be helped to realize the existence of the Triune God, the immortality of their soul, and its eternal destiny of heaven. To accomplish this end, they must be brought to realize that they must do the will of God—observe the Commandments. They must realize the saving effects of the work of Redemption, the need of grace, and the mechanics of the sacraments, especially of penance and Holy Communion.

The Commandments Simplified

To illustrate the manner of presentation of these materials, permit me to enumerate the Commandments as I present them to the mentally deficient child:

1. I should pray and love God above all things.
2. I should be nice to God and to all holy persons and things.
3. I should go to Mass on Sundays and holydays, and do not do unnecessary work on those days.
4. I should be nice to my parents and those who have charge over me.
5. I should be nice to everybody.
6. I should not do anything nasty or shameful.
7. I should not steal.
8. I should not tell lies.
9. I should not think about nasty or shameful things.
10. I should not wish to cheat or steal.

Similarly you can familiarize the deficient child with the requirements for confession with a vivid use of the story of the Prodigal Son. Step by step, we do the same as the Prodigal Son, when we go to make up with God, our Father, in confession. Every necessary subject can be presented in sufficiently vivid yet simple manner to be both appealing and understandable to the deficient child.

*St. Colletta's School, Jefferson, Wis. This article was submitted to the CATHOLIC SCHOOL JOURNAL by national headquarters of the Confraternity of Christian Doctrine.

Practical Aids for the Teacher

Lewis Carroll the Mathematician

Sister M. Claudia, O.S.F.*

It may have been some time ago that we enjoyed reading of Alice's adventures in Wonderland, but who of us has forgotten Alice, the Doormouse, the Mad Hatter, or Her Majesty, the Queen of Hearts? Maybe we would have liked to do what one little girl actually did—write to Lewis Carroll and tell him that we liked *him* when we read about Alice. Truly, the brilliant, venturesome imagination of Lewis Carroll coupled with his naive sense of humor and delicacy of insight have given him a place among men of letters. But just one little peek into his daily journal will tell us that, as teachers and lovers of mathematics, *we too claim Lewis Carroll*. Let us look at a few entries of the year 1881:

Oct. 14—Came to a more definite decision than I have ever yet done—that it is about time to resign the mathematical lectureship. My chief motive for holding it has been to provide money for others. . . . I shall be close to fifty years old, and shall have held the lectureship for exactly 26 years.

Oct. 18—I have just taken an important step in my life, by sending to the dean a proposal to resign the mathematical lectureship at the end of the year. I shall now have my whole time at my disposal, and if God gives me life and continued health and strength, may hope before my powers fail, to do some worthy work in writing—partly in the cause of mathematical education, partly in the cause of innocent recreation for children. . . .

Nov. 30—I find by my journal that I gave my *first* Euclid Lecture . . . on Monday, Jan. 28, 1856. . . . This morning I have given what was probably my *last*. . . . There is a sadness in coming to the end of anything in life.

A Hereditary Mathematician

Lewis Carroll—that is his literary name—in actual life, Charles Dodgson, came by mathematics quite naturally. His father, Archdeacon Dodgson, although adopting a clerical profession, gave much time, especially in later life, to mathematical pursuits. Despite his many duties, he personally presided over the early education of his children. One day when Charles was a very small boy, he came to his father with a book of logarithms and the request, "Please explain." Mr. Dodgson tried to tell his son that he was too young to understand such a difficult subject. Charles listened quietly enough to what his father said, but when Mr. Dodgson was finished speaking, Charles entreated most earnestly, "But please explain."

When Charles matriculated at Richmond

School at the age of 12 he was quite an accomplished boy. The following which is an excerpt of the head master's first report to Mr. Dodgson tells us much about him:

"Gentle and cheerful in his intercourse with others, playful and ready in conversation, he is capable of acquirements and knowledge far beyond his years, while his reason is so clear and so jealous of error, that he will not rest satisfied without a most exact solution of whatever appears to him obscure. He has passed an excellent examination in mathematics just now, exhibiting at times an illustration of that love of precise argument, which seems to him natural."

A schoolboy's letter home is not usually remarkable for the intelligence displayed in it. Some of Charles' letters were an exception to this, as the following example shows:

"Yesterday evening I was walking out with a friend of mine who attends as mathematical pupil Mr. Smythies the second mathematical master; we went up to Mr. Smythies' house, as he wanted to speak to him. . . . He seems as devoted to his duty as Mr. Mayor (first mathematical master), and asked me with a smile of delight, 'Well, Dodgson, I suppose you're getting well on with your mathematics?' He is very clever at them, though not equal to Mr. Mayor, as indeed few men are, Papa excepted. . . ."

Student and Teacher

Lewis Carroll matriculated at Christ Church, Oxford, on May 23, 1850, and went into residence there on January 24, 1851. . . . From that day to the hour of his death—a period of 47 years—he belonged to "the House," never leaving it for any length of time, becoming almost a part of it. Here in the second year of residence he won first class honors in the final mathematical school. These honors added to many others that came his way made him the recipient of congratulatory notes from relatives and friends. Perhaps there were *too many* of these for he writes, "I am getting quite tired of being congratulated on various subjects. There seems to be no end to it. If I had shot the Dean I could hardly have had more said of it."

On December 18, 1854, Lewis Carroll took the degree of bachelor of arts, and on October 15, 1855, was made a "master of the house" which means he had all the privileges of a master of arts within the walls of Christ Church before taking this degree at the University. On February 15, 1855, he was made sublibrarian. "This will add £35 to my income," he writes, "not much toward independence." The last entry in Mr. Dodgson's diary for this year reads as follows:

"I am sitting alone in my bedroom this last night of the old year, waiting for midnight. It has been the most eventful year of my life: I began it as a poor bachelor student, with no definite plans or expectations; I end it a master and tutor in Ch. Ch., with an income of more than £300 a year, and the course of mathematical tuition marked out by God's providence for at least some years to come. Great mercies, great failings, time lost, talents misapplied—such has been the past year."

For 26 years Lewis Carroll continued in the capacity of mathematical lecturer at Christ Church, Oxford. During this time he became a deacon in the Anglican Church. With great sincerity of thought and purpose he fulfilled the duties of the clerical state. He never married. He lived a full life, though a simple one. His literary work progressed with the years. It always came as quite a revelation to his undergraduates who heard for the first time that their mathematics professor, Mr. Dodgson, and the author, Lewis Carroll, were identical.

The Monkey Problem

The ingenuity which Lewis Carroll showed in his literary work was not absent from the mathematical problems which he proposed for solution. Even some of his mathematical friends were puzzled by his "Monkey and Weight" problem:

"A rope is supposed to be hung over a wheel fixed to the roof of a building; at one end of the rope a weight is fixed, which exactly counterbalances the monkey which is hanging to the other end. Suppose that the monkey begins to climb the rope, what will be the result?"

The following extract from the Diary illustrates the several possible answers which may be given:

"Got Professor Clifton's answer to the 'Monkey and Weight Problem.' It is very curious the different views taken by good mathematicians. Price says the weight goes *up*, with increasing velocity; Clifton and (Harcourt) that it goes *up* at the same rate as the monkey; while Sampson says that it goes *down*."

In 1888 Mr. Dodgson published the first part of an incomplete mathematical series called *Curiosa Mathematica*. It was entitled "A New Theory of Parallels." The object which Mr. Dodgson set himself to accomplish was to prove the thirty-second proposition of Euclid's first book without the use of the axiom which states: *One and only one line can be drawn through a given point parallel to a given line*. The thirty-second proposition of Book I is: *In any triangle, if one of the sides is produced, the exterior angle is equal to the two interior and opposite angles, and the three interior angles of the triangle are equal to two right angles*. Lewis Carroll concludes this treatise thus:

"I am inclined to believe that if ever Euclid I, 32 is proved without a new axiom, it will be by some new and ampler definition

*College of St. Francis, Joliet, Ill.

of the *Right Line*—some definition which shall connote that mysterious property, which it must somehow possess, which causes Euclid I, 32 to be true. Try that track, my gentle reader! It is not much trodden as yet and may success attend your search!"

Pillow Problems

"Pillow Problems—thought out during wakeful hours" comprises the second part of *Curiosa Mathematica*. Mr. Dodgson solved these problems while lying awake at night. His chief motive in publishing them was to show how by a little determination, the mind "can be made to concentrate itself on some intellectual subject (not necessarily mathematical) and thus banish those petty troubles and vexations which most people experience, and which—unless the mind be otherwise

occupied—will persist in invading the hours of night." There is one problem in this collection to which Mr. Dodgson says he "can proudly point in Transcendental Probabilities":

"A bag contains two counters, as to which nothing is known except each is either black or white. Ascertain their color without taking them out of the bag."

The answer is: One is black, the other, white.

A writer in *The National Review* in eulogizing the talents of Lewis Carroll stated that he would never be forgotten and added the harsh prophecy that "future generations will not waste a single thought upon the Rev. C. L. Dodgson." Evidently it is up to us to keep alive the name of Charles Dodgson, teacher and lover of mathematics!

A Junior Police Court

*Sister M. Annette, O.P.**

Our Junior Police Court serves two purposes. Its primary function is to furnish a means of dealing with various discipline problems that arise. Like most other schools, we have a group of Junior Police—boys for outside duty, girls for tasks within the school building—whose help at dismissal time has become indispensable. These officers have authority to make out arrest slips for offenders who refuse to obey set regulations. These tickets require the following information: full name of offender, room number of offender, date on which the offense occurred, type of offense, arresting officer, and witness or witnesses. These tickets are given to the principal. Periodically, usually every two weeks, a court session is held. Previous to this, the principal decides which cases are to be settled by the court. Other arrest slips are sent to the respective teachers who will dole out some suitable penalty.

On the day court is to be held, the court clerk serves subpoenas to the defendants and notifies arresting officers and witnesses to be present at the session. At a designated time, the arresting officers, witnesses, six jury members, defense attorney, prosecuting attorney, bailiff, and court clerk assemble in the "court room" (either a classroom or other suitable place). The defendants are gathered in an adjoining room from which they will be called individually to appear at court.

As the judge enters the court room, the court clerk requests everybody to rise. He then continues, "The Junior Safety Court of St. Edward School is now in session, the Honorable Judge (gives Judge's name here) presiding. Silence is commanded. Please be

seated." As far as practical and possible, the procedure of a regular court is followed. Punishments usually consist of some type of constructive schoolwork which is collected by the court clerk at a stated time.

The court has done much for safety and good order in our school. Children do not like to be called to court and are therefore careful about obeying regulations.

Besides the above advantages, this phase of our Civics Club gives very definite training to our upper grade pupils in the study of the

FOR PARENTS AND TEACHERS

Consideration of others is a mark of good training. We say that a person is considerate when he is thoughtful of the rights, interests, and needs of others, and when he gives to others the same respectful recognition that he demands for himself. The cultivation of this social awareness is an important part of the training which helps to shape the youth for life. . . .

It is always shocking to see a person humiliate another person by flouting his importance. A person should conduct himself with humility. He should show thoughtfulness of the feelings of others. Never should he say or do anything to discredit the dignity of another. The cultured person is reasonable and tolerant, not emotional and autocratic. In short, he is considerate.

Parents sometimes forget this in dealing with their children. They give this order and that, become impatient when the bewildered child is slow to respond, resort to coercion rather than to persuasion. The child is duty bound to obey parental authority, but parents also have their responsibility with respect to the child. They ought to be constructive in attitude and action. — Rt. Rev. Msgr. Nicholas H. Wegner, in Boys Town Times.

American court system. Pupils who take part in the sessions are most eager to do their parts right. Many get added information about their roles from outside sources. At times, too, speakers connected with the Racine Municipal Court come to talk to the students and to answer their numerous questions. In the near future we plan to attend a court session at the court house. Mr. Edward Daley, our city court clerk, will notify us when a suitable case appears on the docket.



The Student Court in Session.

*St. Edward School, Racine, Wis.

My Class in Public Speaking

Brother Robert Blume, S.M.*

The day I stood before my class shuffling a pack of playing cards, the pupils were all attention. I could see surprised glances going from one to the other, and broad grins spreading over their faces. I knew I had aroused their curiosity. They had never seen any teacher use a deck of cards in a classroom before.

I walked down the aisle, allowing each boy to draw a card from the pack. Afterward, I distributed slips of paper, asking that each boy write his name, and indicate which card he had drawn.

For weeks I had been preparing my class for this occasion . . . the public speaking period. Now was the crucial moment. Would they be enthusiastic about my radical method, or would it end as so many others that I had tried! With a prayer on my lips, I proceeded with the explanation.

Machinery

I informed them that the deck of cards would be divided into two stacks—A and B. From stack A, the first card drawn would determine the first speaker of the day. He would be requested to speak at least two minutes. If he did, then he would be given a point; if not, nothing would be deducted from his grade. After his speech, the student selected by drawing the first card from stack B criticized the speaker. Then two other cards would be drawn in succession from stack B, and each of these pupils requested to make a criticism. No extra points were given for their criticism. If they were unable to criticize, they were penalized one point.

Speaking was optional. When a boy's card turned up, he had the privilege of accepting or refusing to speak. If he refused to speak, no points were deducted. The same held for those who spoke less than two minutes. It often happened that a boy who had spoken the previous day was chosen by lot to speak the next day. The teacher could hardly expect him to be prepared for another speech on such short notice. This was the reason why everyone had a chance to accept or refuse to speak when his card was drawn.

Reckoning on a normal class of 40 or 45 pupils, not all the cards in the deck had been drawn by the boys at the start of the project. The remaining cards were shuffled with the chosen ones for the pack to be used in public speaking. When an unassigned card would turn up, in stack A or B, we would immediately proceed to continue to turn up cards

successively, until one that had been assigned had been drawn. The idea of retaining all the cards was to add an item of suspense—to promote keener interest.

Brief Speeches

The public speaking period was limited to ten minutes each day. Assuming that each speaker would consume several minutes and the criticisms of the speeches another minute or two, the time would be consumed. At first, this enabled us to have three speakers and nine critics each day. As enthusiasm and interest developed, the talks lengthened to five minutes. When this happened we could accommodate only two speakers and 6 critics. Toward the end of the semester, one speaker used all the time available. There were times when the ten minutes were consumed before the speech was completed. Then the class would ask me to extend the time so that they could hear the entire talk. I always accommodated them. Three criticisms followed quickly, and then we shifted to the new lesson in grammar for the day.

At first, there were a few boys who refused to speak when their cards were drawn. These were the timid lads. But when they saw how anxious the others were to have a chance to get up in front of the class to speak, it wasn't long before they crawled into line. In fact, toward the end of the semester, many of those

PREVENT TRAGIC ACCIDENTS

"No, death isn't at all necessary—not at the early age of six, seven, eight, or nine years, when little boy and girl campers are barely beginning their lives! But unless something is done about the very real, the very tragic condition surrounding the safety of these children in our summer camps, each summer will add scores of camper deaths, most of which could have been and should have been avoided by the creation and enforcement of adequate safety standards."

The warning above is from *Youth Leaders Digest* (Putnam Valley, N. Y.), Nov., 1951. The editor, Ben Solomon, then lists a few of the hundreds of accidents reported in the newspapers—not only drowning, but falling, burning, being struck by lightning, diving into an empty pool which had no fence around it, etc. Most of these tragic accidents should have been prevented by proper safeguards by government or owners of danger spots; by alertness on the part of leaders, guides, custodians, and other officials; and by efficient safety lessons to children.

who declined to speak in the beginning were bemoaning the fact that several days or a week would pass without their card turning up.

Enthusiasm Grows

During the first stages of the public speaking course, the talks were the stereotyped ones that every teacher of public speaking encounters—some small incident clipped from a newspaper or magazine that had been memorized and delivered without sense or feeling. Later, personal incidents and experiences slipped in, and the talks were sincere and convincing.

It sometimes happened that a lad spoke for 45 minutes. Such talks had to be exceptionally interesting to hold the rapt attention of both students and the teacher for such a length of time. Here are a few topics that consumed the entire English period:

1. Preparing, planting, harvesting, and the sale of potatoes.
2. Advantages of speaking German, and my trip to Germany to visit my relatives.
3. Construction of a beehive and the extraction of honey (accompanied with black-board drawings).
4. Defense of the A & P from the farmer's point of view.
5. Preparing for an amateur broadcasting license and my "ham station."
6. An April Fool joke that proved disastrous.
7. Deep sea fishing.
8. I live to tell the tale after my motorboat catches fire and explodes.
9. Texas—My Home State (discovery, annexation, development, description of the most important cities, and the points of interest for visitors).

Some of the things I noticed as the result of the public speaking course were:

1. Habits of perfect attention and careful listening were developed.
2. Those who criticized were trained to express themselves clearly and concisely.
3. The students developed a high degree of efficiency in note taking.
4. Classroom politeness and etiquette were fostered. (The speaker always thanked the student for his correction.)
5. Students' ears were attuned to catch grammatical errors and mispronunciations.
6. Each boy felt that the class was interested in him and his speech.
7. Speaking poise was created.
8. With the growing confidence of the speakers, nervousness tended to disappear.
9. Promptness in getting down to business was encouraged. The students were anxious to get started to speak or to listen to the talks.
10. The talks made the teacher aware of the boys' out of school activities and interests.

My method of teaching public speaking is not the only approach. Other methods have proved successful. However, if you are looking for a new approach, I suggest that you give my method a trial. Perhaps, the results will surprise you too.

*Purcell High School, 2605 Woodburn Ave., Cincinnati 6, Ohio.

JOAN OF ARC in the Twentieth Century

*Sister Rosaire, C.S.J.**

Every year on the thirtieth of May the Church celebrates the feast of the national heroine of France, St. Joan of Arc. Some may call to mind in regarding the calendar of saints the heroic services and deeds of the girl-soldier to her country, but how many actually know her as a universal figure around whom a whole course of civilization revolves?

Joan's background was predominantly feudal, but her sense of nationality brings her to the threshold of the twentieth century. Nothing could be more timely than her love of peace. She urged both the English and the French to stay on their home ground.

A Model of Youth

Because Joan possessed three of the noblest virtues known to manhood or womanhood, teachers might justly represent her as the "model of youth." Courage, love of truth, and simplicity formed the nucleus of her rare combination of heroism and sanctity. Courage is faith in God and self. Joan's faith, moreover, does not belong to a particular age, but to all times. "If I said that God had not sent me, I should damn myself, for it is true that God has sent me," she declared stalwartly after a brief exposition of human frailty. "All that I said and revoked I said for fear of the fire. . . I did not intend to deny my visions." Her love of truth absorbed her whole life. "Simplicity," says Coventry Patmore, "is the grace of shooting straight without detour or distraction or self-consciousness." The way in which the 18-year-old girl general gave commands reflects this virtue. "Have no other thought than to strike." In an all-out effort to do everything for God and country, the Maid of Orleans tried desperately to rally the retreating Frenchmen, but in vain. With the courage of the martyrs of our day, she accepted the year of imprisonment, her being purchased by the English, the bearing of mockery, anxiety, mental torture, and finally condemnation and agonizing death by fire.

Since these memorable events of the fifteenth century, Joan has been acclaimed by the French people as a shining exemplar of self-sacrificing devotion. Her wonderful exploits in commanding the French army have made her quite naturally the idol of her native land, the embodiment of true and exalted patriotism. But, most important, her virtuous life has won sainthood for her.

Universal Recognition

For the first time, however, in the history of five centuries, Joan has today become the

object of hero worship in all parts of the world. Indeed the phrase "this is an era of Joan of Arc" is quite apropos.

Those in the teaching profession, therefore, could bring the fifteenth-century saint close to their pupils by discussing and developing in class the many current events on St. Joan of Arc.

Whether one reads the news of the theater, the film, music, or letters, one will note that the name of the French heroine stands out in black headlines. At London, at New York, at Paris, at Hollywood, at Buenos Aires, the soldier shepherdess of Domremy is "alamode." Certainly, she has before this time inspired great thoughts and great works of art, but when was the interest in her so unanimous, so widespread, and far reaching?

"Joan's ashes scattered around the stake," says the French author Jean Pierre Morphe, "her heart thrown into the Seine, dwell now in the most enormous and the most solemn tomb that poets, musicians, and painters have ever erected. Her ears accustomed to the voices of her saints must be surprised to hear so many new voices telling her what she was."

Dramatic Productions

The great tribute to Joan in 1947 was the stage production of Maxwell Anderson's "Joan of Lorraine" in which Ingrid Bergman played



the role of the Maid. Shortly after the American representation, Sir Lawrence Olivier's celebrated troop, "The Old Vic Company" staged at London, George Bernard Shaw's "Saint Joan." Today, New Yorkers and visitors of the city are seeing Shaw's "Saint Joan," played by Uta Hagen. In France, however, Claudel and Péguy seem to be the favorite authors of Jeanne d'Arc. After Joan herself, no one would be more surprised than Péguy, the soldier-writer who so loudly sang her praises. His great love, esteem, and desire that suitable honor be rendered her may be seen from the following conversation of his with a friend related in *Correspondent*:

"Nobody, do you understand, nobody knows how to do justice to Jeanne d'Arc. My dear man, the day when I shall be received into the French Academy, I shall tell them who Jeanne d'Arc is. To accomplish this properly, I should have to replace Anatole France. Wouldn't that be fine? Then I'd tell them what Jeanne d'Arc has done—to be sure."

Unfortunately, Péguy has not lived until this day when not only national but international justice is being meted out to her.

A Theme for Music

Music appreciation students, moreover, would enjoy a study of Arthur Honegger's "Joan at the Stake." The music, consisting of solos, choirs, and orchestra, follows the inspiring text of Paul Claudel. This rendition of dramatic music made its North American première at Carnegie Hall in New York, but it has already won popular favor at Bale in Switzerland, at Orleans in France, and at the celebrated *Teatre Colon* which is known as the Carnegie Hall of Buenos Aires. Tchaikovsky and Verdi have, likewise, been inspired to write musical compositions on the Maid of Orleans which have been played by both the Chicago and Philharmonic symphonies.

Would it not seem, therefore, that since Joan of Arc has come into her own as a universal heroine, she should have her place in the Catholic classroom? Today she is found everywhere. The Metropolitan Art Museum in New York boasts as one of its masterpieces of Bastien-Lepage's "Joan listening to the voices." An unbelievable line of poets, musicians, painters, and sculptors throughout the world have found in her the spark which has illuminated their genius.

Probably no other character in history or literature is as capable of contributing so much to the modern class of religion, art, literature, or music as is Joan of Arc.

Let's Have a Program

With the few suggestions here mentioned, teachers could advantageously plan a Joan of Arc program or, better still devote a whole day to her.

It is quite natural in this modern day that one seek the reason for all this interest in the Maid of Domremy. Might it be an almost wistful desire for a selfless and disinterested leadership in our own world crisis such as she gave in the crisis of France more than five hundred years ago?

*College of St. Rose, Albany 3, N. Y.

How to Improve Spelling

Sister M. Augusta, O.M.*

School subjects most closely allied to the psychology of sense perception are reading, spelling, and handwriting, and these are truly the tools of education, the means by which we carve our way to future development.

At the present time, spelling is one of the big problems in education, and perhaps it is a presumptuous exhibition of bravery to choose this topic for a discussion with a group of teachers, as it is the most vulnerable point of attack upon the modern school. The colleges of our country are a sort of machine gun, firing orthographic shots at the high schools, while they, in turn, are making ravaging attacks on the "weak spot" of the intermediate and grammar grades. Businessmen have long complained that students enter upon their chosen fields of endeavor with this branch of their preparatory education *sadly* weak.

Various explanations are offered for this deplorable pedagogic condition. The reason most frequently given is that the energy of pupils is being dissipated by the study of "fads," and that they are not, in consequence, being sufficiently drilled in spelling. On the other hand, we hear statements to the effect that it does not make much difference whether pupils are drilled in spelling or not, because "Good spellers are born, not made."

Recently, much has been said about the unphonetic character of our English words which makes it practically impossible for a child to learn them without supreme effort of memory. The men who have been delving into this matter have been so impressed with the difficulty of learning to spell English words that they have determined to revise many of them, with a view of reducing them, as far as possible, to a phonetic basis. However sympathetic we may be toward this manner of reform, we must appreciate, nevertheless, that for many years to come, children will have to be taught to spell English words in their present forms, with, perhaps, a dozen or two exceptions. No "royal road" to spelling has ever been discovered.

Spelling is a practical rather than a cultural study, and when considered from a practical point of view, it is found to possess immense commercial value. Businessmen will not place in responsible positions those who cannot spell correctly. Most firms are particular about their correspondence, and employers cannot afford to spend time in correcting errors in language and spelling that are made by a stenographer or a clerk. Ability to spell correctly, therefore, is essential to securing and retaining a good position.

While emphasizing the *practical* value of spelling, we must not entirely overlook its

cultural value. This is seen in its effect upon the individual. The person who is not sure of his spelling is never at ease when required to write the simplest form of paper or letter, and the discovery of his errors is often embarrassing in the extreme. It has been said: "It is no particular credit to be a good speller, but it is a disgrace to be a poor one."

For these reasons, it is the imperative duty of interested teachers to estimate this important branch of study at its true *value*; and to apply careful, analytic methods to the teaching of it. These are many ways in which the problem of spelling can be treated: (1) the psychology of spelling; (2) the problem in spelling; (3) the sources of mistakes; (4) the pedagogy of spelling; (5) the solution of the problem; (6) the prevention of errors; (7) motivation.

Psychology of Spelling

If one would be successful in teaching spelling, one must understand the mental processes involved. Considered from the activities involved, spelling is a "sensorimotor" habit. The ears hear, the eyes see, the voice mimics, and the hand copies the form of the word. As a result of developing the *meaning* through definition, the context of written sentences, discussion, and the personal experience of action and observation, we have the principle of "multiple associations." There must also be a recognition that the *retentive* aspect of memory, and not the *receptive* quality of memory *alone*, is to be utilized.

Perhaps here, in the psychological bases of spelling, we may find a solution of some of the problems, but it is the psychology of yet another element that enters into spelling which is, perhaps, as important as any of these: *The great fundamental factor of habit formation. Bad spelling is attributed largely to lack of habit or ability to observe.*

The Problem in Spelling

What is the problem in spelling? You will say that there are *many*. If we must make memory pictures, if we must form habits, the big problem in spelling would seem to be in the presentation of the lesson; and that is where the problem in spelling is—in the teaching of the lesson. The *problem* in the presentation is that it will be such that from the *beginning*, error will be *prevented*. Our rallying cry should be: *Prevention*, and not *correction* of error. And this is the *problem*—a problem in *prevention*.

In order to know how to *prevent* error, we must know what errors are likely to occur. Errors in spelling are often the lapse or chance error, due to misunderstanding of the word, slips of the tongue, or both. *Thorn*

shows the common occurrence of *m* when *n* is intended, and the reverse is often true. Lapse may be prevented by giving pupils opportunity to look over their work a second time before submitting it.

The second sort of mistake is the *bona fide* error. The most fruitful sources of error under this heading are:

Sources of Errors

1. Mispronunciation of the word by the teacher or by the pupils themselves. "*Des*" in "*dismayed*" is an error due to mispronunciation. The spelling—"encouragement" shows a lack of distinct articulation.

2. The drawing of phonetic analogies from other words. Persons with whom the auditory factor predominates, are much subject to this difficulty. "*Pearcing*" is the result of drawing an analogy from ear, dear, etc.

3. Obscure vowels. I think you will agree with me that in the spelling, almost always the consonants are right, but in many words the trouble comes in the obscure vowels. The learner's tendency is to interchange *i* and *a*, or to substitute *e* for either of them as in the word "*mountain*," until the child has seen the picture of the "*ai*."

4. Double or silent letters. The place where doubling is likely to occur is usually in the middle of a word where a syllable stops or begins with a certain consonant, as, "*millage*," for "*mileage*," "*furious*" for "*furrious*," "*buried*," for "*buried*."

5. Failure on the part of the teacher to recognize that *many short* lessons are better than a *few long* lessons. Intense, snappy work gets the best results.

6. The failure to give enough exercises in dictation or composition, so that the word will be used in a natural way. This prevents the spelling lesson from becoming a most potent auxiliary in the teaching of English.

The pupil who habitually persists in making the same errors shows that there has been no *mastery* over these words—and this brings us to the *pedagogy* of spelling.

The pedagogy of spelling is the pedagogy of any mechanical subject. Granted we know the psychological bases of error, and recognizing that the *true problem* in spelling is a problem in *teaching*, we now turn to the teacher's part of the work, for, truly, the *solution* of the problem lies in *proper teaching*.

Essential Steps

There are three essential steps in any spelling lesson:

1. Attention to the unit to be studied.
2. The essential of drill repetition with *attention*.
3. Automatic control, which is simply *word mastery*. The three steps in *habit formation* are: know what you want to do—do it—and permit of *no* exception. This is the *only* way to learn to spell—know the problem in the word, repeat it with an attentive mind, and work at it until there is no question of reflection, until the word suggests the arrangement of the letters—following the device of the German

*St. Joseph's Convent, 605 Stevens Ave., Portland 5, Me.

psychologist: *Look at it, write it, say it, study it through your eye, study it through your fingers, and study it through your hearing.*

If the exercise is oral, the pupil should pronounce the word after the teacher, utter each letter distinctly, dividing the word into syllables by a slight pause between them; as in spelling "compound," the pupil will spell—com (pause) pound, pronounce the word again, and then use it in a short sentence.

If the exercise is written, pens, spelling slips or blanks should be ready for use before beginning to pronounce the words. Secure the attention of the class, then pronounce the words clearly and distinctly, but *once*. Repetition leads to inattention and carelessness.

If it is a dictation exercise, choose *short* sentences which the pupils can understand, and dictate the entire sentence *at once*, but do not repeat it. Give the pupils ample time to write the sentences, for haste leads to poor spelling.

Correct Errors

It is a good plan to have the pupils exchange papers, and, as the teacher spells the words, have each pupil check the errors on the paper in his possession. The papers should then be returned to their owners, who should proceed at *once* to correct their errors. This matter of correction should not be left until the pupil studies the next lesson. Before that time he may have occasion to write the misspelled word several times, and he will repeat the error each time.

Analyze the errors. This is *very* important. Some errors will be found common to the class, and can be treated in special lessons; others will be particular to individual pupils.

Encourage your pupils to do their best. Emphasize the number of words spelled correctly, rather than the number of errors made.

No simple plan is so effectual in the mastery of spelling as the dictating of simple sentences containing what are sometimes called the "demon words."

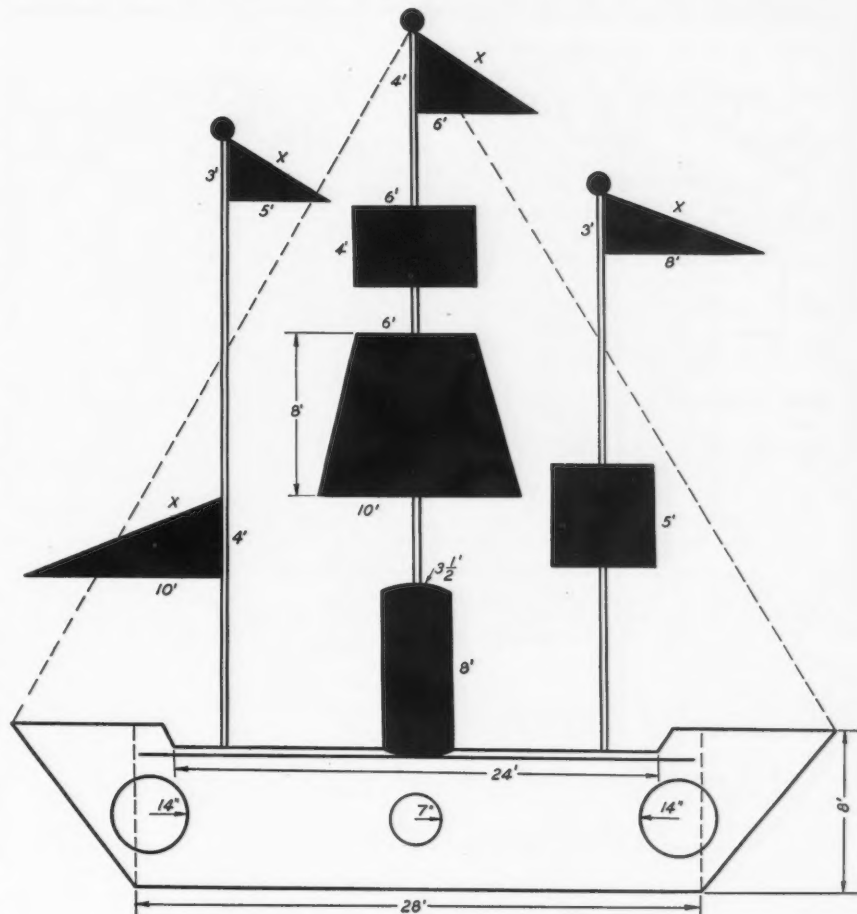
In assigning home study, the transcription of good prose and poetry is an excellent means for the cultivation of accuracy, while at the same time the pupil is learning to spell correctly by unconscious imitation.

Dictionary Habit

The ability to use the dictionary properly will take the place of the teacher and the spelling book when the child has left school. Beginning with the fourth grade, the "dictionary habit" should be started, and appropriate homework in the use of the dictionary should be systematically given.

Use the last few minutes of the lesson period for the preparation of the next lesson, showing the class how to study it. This brings us to the "ounce of prevention."

Errors should be anticipated and prevented as far as possible. A strong, first impression should be focused on the crucial points in the words by means of visualization. Words, like human beings, have physiognomies. Some words have plain faces, some words have fea-



THE GEOMETRY SHIP

*Sister M. Lucy, C.S.J.**

A good captain knows his ship. How well do you know this one?

Name six geometric figures in the picture.

What name is given to the lines forming the top and bottom of the boat? The flagstuffs? The longest lines of the rectangle?

Name the angles of the square, the triangles, and the outline of the boat.

Find the area of each figure.

Find the perimeters of two figures.

Find the volume of one of the figures.

Find the circumference of one of the figures.

What name is given to the lines of the triangles marked "X"? What is the formula for finding the length of one of these lines?

*St. Mary's Convent, 431 East Allen St., Hudson, N. Y.

tures peculiar to themselves, but *all* are learned, not by describing them orally, but by our sense of *sight*. Let us assume the word "write" is to be taught.

1. While writing the word upon the blackboard, pronounce it distinctly.

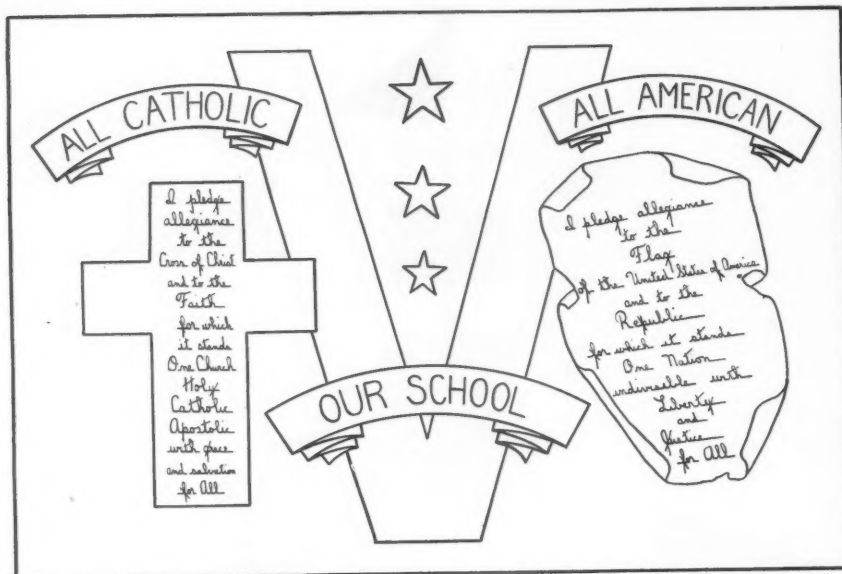
2. Make clear both the meaning and the use of the word by using it in its proper relation to other words. *Example*: I am going to write a letter.

3. Select the possible blunder spots. *For example*: We must not forget that the first

letter in "write" is "w." We must surely remember the "e" after the "t." These possible difficulties may be outlined in colored chalk, or otherwise emphasized.

4. Children spell the word orally, then copy the word from the blackboard on their papers.

5. Introduce devices for drill such as: "Take a picture of the word; close your eyes; see the word. Open your eyes; was your picture of the word a true picture? Did you remember the *w* before the *r*? Did you remember the *e*?"



Our School, All Catholic, All American. A bulletin board poster displayed in schools in charge of the Sisters of Charity of Leavenworth. Submitted by Sister Elizabeth Marie, S.C.L., of Annunciation High School, Denver 5, Colo.

Self-Directed Learning

How We Studied the Animals of North America

*Sister M. Alvernia, Fel., O.S.F.**

At every conceivable opportunity, but especially during the social science classes, my pupils displayed such a keen interest in animals that their lively discussions of them amazed me. The accounts of their animal-trapping experiences enlivened the conversations. Some boys spoke with unusual confidence and conviction which gave evidence of previous extensive book reading. It was at this point that I decided to harness and direct their bubbling enthusiasm into channels from which the greatest benefit could be derived. Casually I dropped hints about organizing a science research program in which the entire class could participate. Moreover, I saw in prospect the possibilities of utilizing the gathered information for oral and written activities in the English class. "Let's study animals," the pupils suggested. With this as a cue, we started our project.

Which Animals?

After some discussion we decided to study the animals of the North American and Arctic region, and organized the unit. The pupils made a list of the animals which inhabit these lands and posted it on the bulletin board. The list included the following animals of North America: mountain lion, grizzly bear, white-tailed deer, beaver, elk, moose, coyote,

black bear, raccoon, American bison. Those of the Arctic lands and seas were: wolf, collared lemming, arctic fox, fur seal, mush ox, wolverine, caribou, right whale, walrus, sea otter. Each child was at liberty to choose the animal in which he was particularly interested. In order to prevent repetition of identical material only two pupils were allowed to select the same animal for thorough study.

Besides the two latest sets of encyclopedias in our class, the school librarian lent us twenty colorful books on animals which she knew the pupils would read avidly. With this material at our command, the pupils easily could gather the desired information. The science periods of three weeks were turned over to the pupils for the free reading of their material, preparing their talks, and drawing pictures of their animals. The outline which remained on the blackboard during the animal study guided the students in finding the essentials about the particular animal.

The Outline

- I. The Body of the Animal
 - A. Organs for Getting Food
 - B. Organs for Moving About
 - C. Organs for Breathing
- II. The Home of the Animal
- III. The Enemies of the Animal
- IV. Man's Use of the Animal

Having the two sets of encyclopedias at hand was not only convenient but very practical. Since the data on each animal were distributed in different volumes, each pupil could find his facts without any waste of time, confusion, or waiting. Much information was garnered from the encyclopedias and from the library books.

Likewise, the rich and profuse illustrations in the books and in the new encyclopedias attracted the pupils. They were constantly referring to them for details while drawing their animals during the art class. These enlarged drawings gave color and significance to the talks.

The Results

The oral reports were delivered on three different days in groups of ten pupils. The speakers were challenged by the rest of the class with various questions. Surprisingly, only a few questions were left unanswered. The rich reading background enabled the speakers to answer most of the proposed questions.

I was truly amazed at the wealth of accumulated information my pupils acquired from self-directed reading. Consequently, the intermediate and upper grades were invited on different days into our classrooms to share this animal knowledge with us. The heart-warming applause of our young visitors encouraged my pupils so immensely that they proposed to launch another similar project. Achievement brought satisfaction and instinctively the pupils were extending an invitation to themselves for more learning.

It gave me great delight to watch the growth and development of my pupils during these research projects. The dynamic quality of interest was sustained throughout the length of the activity. The evidence of joy due to achievement assured me that the right kind of experiences, activities, endeavors, and learnings had been attained. Through them the mental, emotional, cultural, and spiritual growth of my pupils had been carried forward.

Through the oral reports the pupils taught each other the basic ideas on the need of conservation of wild life and man's use of the animals. Some of the biological principles which emerged from this unit were:

1. All life exists on or within a few miles of the surface of the earth.
2. As time passes, there is a biological succession; that is, there are changes in the kinds of animals which populate any particular part of the earth.
3. Living things tend to spread from their native habitat to new places.
4. Living things affect the environment, and the environment affects living things.
5. All living things are constantly engaged in a struggle for existence.

Much incidental learning always takes place during a project like this. Pupils were made conscious of the need of planning a logical and interesting report. Some made an intimate acquaintance with the encyclopedias when they discovered the wealth of information they contained. Dictionaries were circulating with amazing frequency among the pupils

*St. Hedwig Industrial School, 7135 North Harlem Ave., Chicago 31, Ill.

because they found a vital need for them. The social habits of co-operation and sharing were improved considerably.

Projects of this kind are typical of developmental teaching. They foster the many aspects of child growth with ease, joy, and satisfaction which gladdens the heart of the pupil as well as the teacher.

Helpful Reference Books

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3. Carrigher, Sally, *One Day on Beetle Rock*, Knopf, 1944.

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6. Schmidt, Karl Patterson, *Our Friendly Animals and Whence They Came*, Donohue, 1938.

7. Walden, Arthur Treadwell, *Harness and Pack*, American Book, 1935.

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For Father's Feast Day

The Doctor, the General, and the Priest

*Sister M. Cornelia, O.P.**

Each year toward the closing of school, the pupils of St. Paul's present a light musical drama. Some 800 children from all the grades take part in it, and practice and performance are enjoyed by all concerned. However, no one looks forward toward rehearsal time as anxiously as do the eighth graders, who nervously covet the roles of main characters. For them dramatization of any lesson is not a drudgery—they love it, and groups delight in making their own amateur show.

A classroom situation of this kind provides motivation of which the teacher should take full advantage. Last year this was done in the following manner: The pastor's feast day drew near, and as usual the eighth graders were called upon to contribute toward the entertainment with their own composition. Teacher's aim was to correlate English and dramatics and vocations.

An oral discussion brought about an appeal for reports on vocations, to be handed in as written homework. During the English period next day, a group of pupils was held responsible for choosing the most desirable reports. Again a discussion followed, the whole class participating. With teacher's suggestions and guidance a playlet was composed, which we here give for the benefit of those who wish to make use of it.

THE DRAMATIZATION

CHARACTERS: Mrs. Brown; Leo, her son; her daughter, Agnes; Mary, their cousin; Father Kelly; and many pupils of the eighth grade.

SCENE: A living room. Mrs. Brown is knitting; Leo seems to be busy with papers and books. Curtain opens.

LEO: It's no use, Mother.

MOTHER: What's the matter, Leo?

LEO: I am trying to do my homework—but, it's just impossible.

MOTHER: Why, Leo? You do your homework other nights.

LEO: That's different; I like arithmetic and spelling, and reports on airplanes—but for tomorrow we are to answer this question, "What shall I be?" It's ridiculous. It will be plenty of time to decide that when I graduate from high school.

MOTHER: I wouldn't worry about it, dear. [Just then Agnes and her cousin Mary enter. They exchange greetings.]

AGNES: Did you get my message, Mother?

MOTHER: Yes, darling.

AGNES: Aunt Tilly will call for Mary at nine o'clock—O.K.?

MOTHER: Of course it is. Mary is always welcome at our house.

AGNES: Mother, listen! I invited my class to spend the evening with us. We can finish our planning for the Thanksgiving party, and at the same time we can talk things over and help each other with a report which is due at school tomorrow. [Mother nods approvingly and Agnes looks around.] Well, my twin brother, at his books already! May I see what you wrote?

LEO: What do you expect to see? If I can't be an aviator, I'll be nothing!

MARY: You'll soon change your mind about that, Leo.

LEO: You don't say! [Noise outdoors—groups of classmates enter—greetings are exchanged, after which Mrs. Brown leaves for the kitchen.]

AGNES: Looks as though the gang were all here.

MARY: What are we going to do?

AGNES: I hope you have brought along plenty of ideas for the report.

DAN: Reports on what?

AGNES: Were you daydreaming as usual? Reports on vocations!

DAN: Vocations! What's that?

TOMMY: Vocation come from the Latin *vocare*, which means to call. You see, every person has a vocation, or a calling to do a certain job. David's father was called to be a policeman. He became one, and he is a hum-dinger at that.

DAVID: You bet! and this son of his is going to be a butcher. He likes to have steak for dinner six times a week, and sausage and pancakes for breakfast every day but Friday.

MARLENE: And who will be your maid when you are laid up with the gout?

PATRICIA: I'll be there, for I'm going to be a full-fledged, registered nurse.

PAUL: How come?

PATRICIA: A nurse is needed today more than ever, in homes, in hospitals, and on the battlefield. I want to alleviate the sufferings of others.

BILL: Not you, you faint when you see a drop of blood.

PATRICIA: That's what you think! Time will tell.

NICHOLAS: What the country needs very much today is a clean, healthy movie world. I aim at becoming a stage manager, and I shall try to draw the public by showing only decent pictures, such as can be enjoyed by young and old alike. [He looks around.] Aren't there any stars here, who would make my work a huge success?

DON: Count on me! I shall act a Wild West hero. I'll be another Hopalong Cassidy.

EUGENE: Teacher says that I have a smile, which she hopes will never wear off; so I thought of replacing Ed Sullivan some day.

JOSEPH: I would like to be a crooner like Bing Crosby. You ought to hear the kids in our neighborhood practice music and song under the able leadership of our director, Tom Walsh, a newborn Toscanini. Come on boys, let's give them a specimen of our talent. [The boys march around the table singing and Tom is directing.]

"My name is McNamara, I'm the leader of the band;

Although we're few in number, we're the greatest in the land.

We play for wakes and weddings, and at every fancy ball,

But when we play for funerals, we play the best of all."

[All applaud.]

AGNES: That certainly is interesting. Paul, what is your ambition?

PAUL: The greatest heroes in the world today are the men who lead armies to victory. When an enemy attacks a country, men with "brains" are needed; men, who are leaders, who can conquer the enemy, who can save the country. Some day I hope to be a general in the United States Army.

ALL: Hurrah!

BILL: And I shall follow you, Paul, as a doctor. My father is a doctor and my mother was a nurse. They have given me a liking for that type of work, and I want to keep that profession in the family.

AGNES: Good for you, boys! We need men like that indeed. Rich and Karl, what are you up to?

RICH: Karl and I are going to be great businessmen. We expect to be owners of a banana plantation in Central America. Right, Karl?

KARL: You bet!

DON: Whoopie! Don't squeezie the coconut!

*Saint Paul's Convent, 1599 Brown St., Akron 19, Ohio.

squeezie the banana! How much for a dozen, Karl? 5 cents?

KARL: You pay the regular price, Sonnie. But Father N. N. [*the pastor*] can have all he wants for nothing. [*All cheer.*]

AGNES: Now let's hear from our girls. [*Margaret and Joan have exchanged papers.*]

MARGARET: Joan, what made you think of becoming a veterinarian?

JOAN: A few years ago my dog "Taffy" was hurt badly. Ever since I have been wanting to do something for poor animals.

MARGARET: That's wonderful! I can guess what you are thinking, Marie. I know you love children.

MARIE: I want to be a teacher.

MARGARET: A Sister?

MARIE: Margaret, I am not good enough to be a Sister.

MARGARET: Don't say that, Marie, nobody is good enough to serve God, but in the convent you have more chances to become fit to serve Him. As for myself, I have been wishing to become a Sister ever since I met our teacher in the first grade, and with God's help I hope to wear a religious garb in the near future. [*Applause is given by all.*]

AGNES: Good luck to you, Margaret. We know you will be happy in the convent.

[*The doorbell rings; Leo rises and Father Kelly comes in.*]

ALL: Good evening, Father Kelly!

FATHER K.: Am I disturbing a party?

ALL: No, Father.

AGNES: Believe it or not, Father, we are doing our homework.

FATHER K.: You mean, crossword puzzles?

ALL: No, Father.

LEO: Father, we are trying to decide what our vocations are.

FATHER K.: Oh! you all want to be priests or Sisters.

PAUL: No, Father. A priest's life is not exciting; a priest has no chances to do really great things.

FATHER K.: So! What do you say, Leo?

LEO: Father, every time an airplane flies over the school, I almost feel myself at the controls of that ship. I am going to be a pilot some day.

FATHER K.: And you, Bill?

BILL: As a doctor I can ease or cure horrible disease and disorder. I am looking forward toward achieving huge success in the field of medicine.

FATHER K.: What's on your mind, Paul?

PAUL: Father, I want to command an army of soldiers. I like to be their inspiration and guide, and return as a great hero from the battlefield.

FATHER K.: Boys, you have mentioned professions that are praiseworthy and very much needed; but you seem to have the idea that problems requiring outstanding moral and physical courage never come across the life of a priest. You are mistaken.

KARL: Father, could you give us some examples to explain your point?

FATHER K.: Yes, Karl. A priest in Romania received an urgent telephone call to go to a certain Catholic cemetery. There he saw a

JUMPING PEPPER

Sister M. Antoinette, O.S.B.*

This I wrote as an interesting recitation for children. Because of the snappy rhythm, I find that they enjoy reciting it, especially with accompanying motions and gestures.

**A little girl with flying curl
Tries jumping rope with all good hope
That soon she may jump pepper;**

**So with a will she tries her skill,
At first it's slow, now see her go!
She jumps quite fast and faster;**

**An eager crowd is laughing loud,
For Anna Bell is jumping well
Nor meets she with disaster.**

**So let me say in work or play
Determined be and you will see
That soon you can jump pepper.**

*St. Louis School, Route 4, Atchison, Kans.

coffin guarded by two Communist police, who commanded him to read the burial service. The priest asked for the dead man's name as he needed it to recommend the man's soul to God. "His name is Basil," said one agent. "Basil what?" enquired the priest. "Just Basil, and don't ask any more questions. Bury the man," was the reply. The priest did so and shortly after, he found out that the man in that coffin was Bishop Basil Aftenie, who had died of ill treatment received in a Communist prison.

TOMMY: I bet that priest was excited and longed for more experience of that kind. Father, why was Bishop Aftenie put in jail?

FATHER K.: Bishop Aftenie was asked by the Communists to join Stalin's wing of the Orthodox Church. They tried everything, including torture to force him to detach himself from Rome, but the Bishop's only answer was, "With the devil I do not hold conversation." Once, when he was followed as usual by secret police, he turned suddenly and courageously addressed his pursuer, "Why not let me ride in your car, then you can take me wherever I must go, and you won't have to follow me." The embarrassed Communist turned down the offer and Bishop Aftenie went away smiling.

PAUL: I am beginning to think that it takes a great deal of courage to act like this bishop and priest.

FATHER K.: Indeed it does, Paul. And now let us get a glimpse of the life of an archbishop. As a priest, Archbishop Beran of Czechoslovakia was thrown into a Hitler's concentration camp. When he was liberated, the Pope made him Archbishop. He raised his voice every time when the natural rights of his fellow citizens were attacked. Soon he was again in prison, this time in his own house. Surrounded by Communists, he still managed

to get pastoral letters to his people more than once.

DAN: Father, I see now why many countries of Europe are not yet fully taken over by the Soviet government.

FATHER K.: Correct, Dan. Perhaps we ought to take one more example, Cardinal Mindszenty of Hungary. We all are convinced of his greatness, of his fearlessness in reminding the puppet government of the true definition of human rights and freedom. His life has been almost as exciting as that of the great Apostle St. Paul, and much more interesting than the life of Hopalong Cassidy or that of the Lone Ranger. The Cardinal was in jail first under the Bolsheviks, then under Hitler, and now under the Stalin-controlled government of Hungary.

JOE: Father, I am beginning to realize that these men "are true soldiers of Christ." Whether they are in prison or in hiding, they work and suffer for God. They dare anything to save souls for God. I think they are truly great.

BILL: Father, how can you tell you have a vocation to the priesthood?

FATHER K.: Can anyone answer that question?

TOMMY: If a person has the sincere desire to become a priest, he has the first requisite. Perhaps too many of us are waiting for an angel to come and tap us on the shoulder to tell us to follow Christ. [*Turning to Father*] Father, I want to know more about becoming a priest.

LEO: And so do I.

BILL: Father, I told you how anxious I am to be a doctor, but while it is wonderful to save the physical life of a person, it is much more important to save his soul for life eternal. May I have a chat with you when convenient, Father?

FATHER K.: Well spoken, Bill! Our life after death is the only thing that counts. Call on me any time, boys and girls. You will be welcome always, but there is one who can give you better advice than I. It is our beloved pastor, Father Boeke.

ALL: Happy feast day, Father Boeke!

Nun, "Favorite Teacher"

Sister M. Saint Priscilla, principal of Notre Dame High School, Raleigh, N. H., has been chosen "favorite teacher of New England" in a six-state competition. A ten-day trip to England is her prize.

Accompanying her will be another Sister from the Order of Presentation of Mary, and a boy and girl who won the titles of "Snow White" and "Prince Charming" in the same contest.

A Teen Ager Club

No fewer than three popes have recommended Blessed Dominic Savio as a model for all Catholic youth. To help young Americans walk in the footsteps of this model, the Salesians of St. John Bosco have formed the Blessed Dominic Teenager Club. Another object of the club is to foster vocations to the priesthood and religious life. Information about the club may be had from Brother Michael, S.D.B., Don Bosco Tech., Paterson, N. J.

Saint Theresa of Lisieux

*Sister M. Concepta, R.S.M.**

VI. FIRST HOLY COMMUNION

(May 8, 1884)

[In her manuscript Theresa speaks of her First Holy Communion Day as one of unclouded happiness. Toward evening her father takes her to Carmel to visit her sister Pauline who became the bride of Christ. Her father presents her with a watch. After this happy day Theresa returns to the abbey to prepare for the Sacrament of Confirmation. That night after she retires one of her teachers who is a nun at the abbey visits her in her room.]

SISTER [draws bed curtain aside and in a soft voice says]: Theresa, little one, are you asleep?

THERESA: No, Sister, I'm not. I'm just thinking.

SISTER: Thinking about what, my child?

THERESA: Of a great secret. [Takes a book from under her pillow and hands it to Sister.] Pauline gave this to me. Would you like to read it?

SISTER: Thank you, Theresa. [Glances through book.] What a beautiful gift, my child. You certainly are a privileged little girl. I hope you will always turn your little sacrifices into flowers for your Infant King as you call Him.

THERESA: I hope to, Sister. You see when He made His first visit into my heart I knew that He loved me and I could not help but call Him my King and Master. Since then I've given myself all to Him, so I'm sure no harm will come to me.

SISTER: But, Theresa, my pet, why did you cry on that happy day? All the other children were joyful. Was it because you missed your mother?

THERESA: Oh, no, Sister. The tears I shed were tears of joy, for don't you see heaven itself dwelt in my soul. So when I received a visit from my heavenly King, I received a visit from my mother also. Look, Sister, here is Papa's gift. It's a watch. He gave it to me as a remembrance. Isn't it beautiful?

SISTER: Yes, Theresa, it is. Your father must love you very much.

THERESA: Yes, Sister, he does. As you know he always calls me his little queen. The evening of my First Holy Communion Day he took me to Carmel. We saw Pauline. She is now a bride of Christ and like me wore a white veil and a crown of roses.

SISTER: You must love Pauline very much.

THERESA: Yes, Sister, I do. And because

I love you too, I'm going to tell you a secret.

[Whispers]: Some day I'm going to Carmel.

SISTER: But Theresa, your father, you surely can't leave him?

THERESA: God left His mother alone and our Lady left her parents when she was only three years old. Blessings come from sacrifices, don't they, Sister?

SISTER: Yes, my child, they do. You know little one we should look upon this world as a school preparing our souls for an everlasting kingdom. Those who do this cherish all the trials sent to them by God. And now, little one, it is getting late. I must leave you. Good night, darling, and God bless you.

XII. ETERNAL BIRTH

[In 1897 Sister Theresa became very ill. She realized that her end was near. Her last words were: "Oh, my God, I love You." She died September 30, 1897.]

SISTER: You ought to try to get some sleep, Sister Theresa.

Sr. THERESA: I cannot, Sister. I am suffering too much, so I pray.

SISTER: And what do you say to Jesus?

Sr. THERESA: I say nothing. I just love Him.

SISTER: How is it that you are able to suffer so much?

Sr. THERESA: I can only explain it by my extreme desire to save souls, Sister.

MOTHER: Is there anything you wish, Sister Theresa?

Sr. THERESA: Yes, Mother, prepare me for a happy death.

MOTHER: You are quite ready to appear before God, my child, because you have already understood the virtue of humility.

SISTER: When you reach heaven you will look down upon us, will you not, Sister Theresa?

Sr. THERESA: Oh, no Sister, I shall come down. You will not be unhappy after my death for I shall send you a shower of roses.

SISTER: A shower of roses, Sister! Just what do you mean?

Sr. THERESA: I mean that my mission is just about to begin. When I reach heaven I shall make others love God as I have loved Him. I shall show little ones my Small Way.

SISTER: What is this Small Way you wish to teach, Sister Theresa?

Sr. THERESA: Sister, it is the Way of Spiritual Childhood; it is the Way to offer Jesus the gift of small sacrifices.

SISTER [brings in a statue of our Lady]: See what I have brought you, Sister Theresa!

Sr. THERESA: Oh, our Lady! How I would love to have sung her praises had I been a priest! Thank you, Sister. How can I ever repay you?

SISTER: By consoling me, Sister Theresa, when you have reached heaven, for you see I shall be very sad when I see your empty cell.

Sr. THERESA: Do not be sad, dear Sister. Just think of how I gained heaven through these sufferings.

SISTER: What is it, Sister Theresa? Is there anything I can do for you?

Sr. THERESA: No, dear Sister, I just want to look at our Lady's statue. Oh, when shall I breathe the air of heaven? Mother, am I going to die?

MOTHER: Yes, my child, it is the agony.

Sr. THERESA: Very well then. [Looks at her crucifix.] O my God . . . I . . . love . . . You. [Dies.]

EPILOGUE: A SHOWER OF ROSES

No sooner had her soul taken flight than the joy of her last rapture illumined her face. In her hand was placed a palm branch. Thirteen years later this branch was found fresh and intact in the coffin when her sacred remains were exhumed on September 6, 1910. After her death extraordinary incidents began to occur at the Carmelite Convent. As the young saint had foretold, the flesh of her innocent body had returned to dust and only the bones were found.

Sister Theresa of the Child Jesus was beatified on April 29, 1923, and canonized on May 17, 1925. During the World War of 1914, the French army adopted her as their special protector. Whole regiments placed themselves under her protection and gun batteries were called after her.

It is interesting to note that two years after St. Theresa's canonization took place, a basilica was built at Lisieux, the town where St. Theresa lived as a child. Although the gleaming white edifice was the easiest target to hit from the air, it was preserved. More than 300 bombs fell around it, yet the structure remained intact. Whether it was preserved by the express will of God or through reverence for Him and His Little Flower for whom it was named . . . only in eternity will the truth be known. However, we may look upon this as God's reward for those who follow St. Theresa's Way, the Way of Spiritual Childhood which means the way of offering to Jesus the gift of small sacrifices.

Only too true are these words of St. Theresa: "Jesus! Oh, I would so love Him! Love Him as He has never been loved! I desire at all costs to win the palm of St. Agnes: If it cannot be mine through the Shedding of Blood, it must be mine by love."

HER QUESTION

A young nun was sent to an educational conference with the injunction from Mother Superior that she ask a question during the period set aside for that purpose. In fear and trembling she waited to the end of the period and then rose: "Mr. Chairman, have all these Sisters here asked questions because they were ordered to do so by their Mothers Superior?"

*College of Misericordia, Dallas, Pa. P. J. Kenedy & Sons, 12 Barclay St., New York, N. Y., publishers of the Autobiography of St. Teresa, have given Sister Concepta permission to dramatize and publish these scenes from the book. Numbers I and VII appeared in the CATHOLIC SCHOOL JOURNAL in October, 1951; Numbers II, III, VIII, and IX in March, 1952; and Numbers IV, V, X, and XI in April, 1952.

TEACH ART? YOU CAN TOO

*Sister M. Andre, O.S.U.**

You have what it takes. You are human, with the power to make and enjoy. You are Christian, and what's more, kin to the Word, God's own Son. You are, further, a teacher, trained to form, to mold. Finally, you are a religious, a maker of little Christs, little makers.

You say, "I can't draw. I'm no artist. I just haven't the gift."

Look! You do love children. You understand them. This is far more important than being a trained technician. Your normal art training is all you need to handle grade school problems in art. Your job is not making artists (only 2 per cent ever arrive at this). Your job is making appreciators. The skill you need is the ability to release the child's creative activity, mainly by encouragement, motivation, and suggestion. Your aim is to teach him to give glory to God by seeing Him in all things, and then to save his soul by the proper release of the creative powers God shared with him. Appreciation, not skill, takes the emphasis. Let the child give. Creative activity in music, art, and writing gives purposeful emotional outlets. Look to the Church for an example of her use of the arts in education. Let the children draw and sing. There's joy in the making. Instead of drawing, try a "drawing out" process for a change. Everything is in your favor. Every child has the power to make. You have a duty to release this potentiality. You are, as a religious, magnificently equipped for the job. You have the edge on all "art-minus-religion" programs. Therefore make a good try — and remember:

A Natural Approach

1. Formal art periods aren't always necessary. Promote a discussion, call attention to a lovely thing, sing a song when the moment is opportune. Encourage seeing God's goodness and beauty in everything — Paul's new strong corduroys, Michael's strength (held in reserve), Janie's happy way of talk. Spread over the daily bread the honey of song and beauty. It tastes so much better! Make art and music fun. Tears are too high a price to pay for bulletin board perfection. Keep child art in the "child art" class. Your attitude and interest is the sunshine in which creativity will thrive.

2. Start with the child's world for subject matter. Current "art aides" are usually superficial and have no real value. Recall the child's home life, ways to school, streets, readings, wishes, desires, imagination, surprises, experiences, and funny things. Use guess drawings to sharpen his visual memory. "I guess it looks like this" — then compare to see. Try the unusual, as the circus, the parade, or

*Instructor in art in the two Ursuline academies in Cleveland, Ohio. Address: 14020 Euclid Ave., East Cleveland, Ohio.

Editor's Note. This article on the general principles of teaching art to young children was written for the encouragement of the fainthearted. We have on hand for publication during the next school year some good illustrated articles presenting methods.

bazaar. Holidays are always source material. Picture studies are stimulating. The art museum or library has thousands. This is never a waste of time.

3. By all means, guide. Provide proper materials for various age levels. Weed out an incident for expression through preliminary discussion. Demonstrate occasionally (and quickly hide the product for pedagogical reasons). Direct a few experiments to give a start in what little technique is needed.

The Seventh National Convention of the Catholic Business Education Association

The Catholic Business Education Association held its seventh national convention in Kansas City, Mo., April 16-17, in conjunction with the 49th annual meeting of the N.C.E.A.

In welcoming the delegates, Brother Kieran Ryan, C.S.C., president, stated that the aim of the Association is to bring business teachers to a realization of the necessity for providing students "first with an effective means for attaining individual competence in business techniques so as to assure them the means of gaining the material basis for proper living; and secondly, with a realization of their social obligations to the whole family of mankind; and thirdly, with an awareness of their own spiritual destiny which must be worked out in a world which today is spiritually confused."

A panel discussion dealt with methods of applying Catholic business principles to business practice.

One of the speakers, Jack Whitaker, president of Whitaker Cable Corporation, said that the philosophy of John Calvin has had much influence on the present philosophy of business. Calvinism emphasized thrift as a leading virtue. The rich come to consider themselves as the elect, and consider poverty a disgrace. As one result, said the speaker, the masses are demanding increased material reward without giving anything in return.

Another panel speaker, Joseph Budinger,

Suggestions

4. Use your picture repertoire to give drawing concepts — many trees, different houses, lots of people. Talk about the "chairness" of a chair, the essentials of a tree, the connections of a person. Draw from life; there is no better model. Use the jitterbug in your class for a model and be amazed at the "still" life.

5. Do evaluate to safeguard standards and insure progress. Criticisms? Yes, but with tact where creative work is concerned. Let children judge according to juvenile standards. Rave about the original, even though badly executed. Improve technique by cautious comparisons. Work in the shy children slowly — with kid gloves.

6. Let the love of the beautiful, the gentle touch, invade your classroom. Teach your little ones to appreciate the finer things in life. Create in your room a pleasant atmosphere of order, color, and song. Teach the child to respect himself and his neighbor as a microcosm of God's creation. Suggest and encourage. Implant in little souls "right reasons for things to be made" (St. Thomas). From this fertile soil will grow the small masterpieces of little makers — inspired originals — true, beautiful, and good.

vice-president of the Kansas City Life Insurance Company, recommended the principle of profit sharing as contributing toward employee satisfaction.

A. R. Stock, vice-president of Sinclair Coal Company, told how his company has succeeded and built up a good reputation by applying Catholic principles to business. This involved charging the same price to all, thus increasing the company's ability to pay decent wages and developing confidence on the part of the buyers.

Edwin Borsierine, president of the Yellow Cab Company, told his audience to "teach the student that when in business life he is put to the test of actually making or influencing decisions which involve moral problems, he by all means avail himself of the great privilege which God has given us American Catholic businessmen, that of consulting and working with a qualified spiritual adviser."

New Officers

Brother Philip Harris, O.S.F., was elected president. Brother Leo Ryan, C.S.V., is the new publications director of the *Review*, the official magazine. Brother J. Alfred, F.S.C., of Christian Brothers College, St. Louis, Mo., is now publicity co-ordinator. Sister Irene de Lourdes, C.S.J., St. Joseph's Commercial High School, Brooklyn, N. Y., is historian. Sister M. Gregoria, B.V.M., Mundelein College, Chicago, Ill., is national secretary.

Guiding Youth Toward Catholic Colleges and Universities — J. H. O'Neill*

Most counselors and others who work with high school youth have been asked the following question many times. "I want to major in sociology, or art or speech, or etc. Which Catholic colleges offer a good course in it?" This is a familiar routine to most counselors and they are prepared to answer it, but many times, only within the scope of their own experience which may be extremely limited. Many religious will, naturally, attempt to direct the student toward their own colleges because in many cases they are their only personal contacts with institutions of higher learning.

Recognizing this problem, an educational research committee composed of religious and lay graduate students in the course "Educational and Occupational Information" in the 1951 summer term at the University of Notre Dame formulated a questionnaire which was sent to the registrars of the 256 Catholic colleges and universities in the United States. The questionnaire consisted of an introductory message explaining the need for and purpose of the survey, and a list of the various departments found in colleges of arts and letters, science, engineering, commerce, law, and medicine. Adequate space was supplied so that registrars could write in other specialties which were not listed on the survey.

The colleges were asked to check their strengths and specialties rather than everything they offered. As might be expected, some checked most of the offerings while others were extremely conservative. The results presented below reveal the selections as made by the registrars of the responding colleges. It is interesting to note that approximately 60 per cent of the colleges returned the questionnaire. A time limit necessitated by the closing of the summer term at the University of Notre Dame, made it necessary to omit from the survey, a number of colleges and universities whose questionnaires were returned after the deadline.

It was felt that the survey, incomplete as it was, provided a useful tool for counselors in giving educational information to college bound students. It also calls attention to the vital fact that Catholic colleges and universities are not only comparable, but in many cases, superior to public and other private institutions of higher learning in the various fields of learning.

Naturally, any survey can offer only a limited amount of information. It is strongly recommended that counselors use the list as one instrument of guidance. Further information should be obtained directly from the college in question.

*Assistant Professor of Education, University of Notre Dame, Notre Dame, Ind.

THE COLLEGES

The following is a list of the colleges whose officers replied to the questionnaire. They are classified as: Colleges for Men; Colleges for Women; and Coeducational Colleges. Each college is given a number by which it is identified in the list of courses.

Colleges for Men

1. Bellarmine College, Louisville, Ky.
2. Belmont Abbey College, Belmont, N. C.
3. Benedictine College, Guthrie, Okla.
4. Canisius College, Buffalo, N. Y.
5. Carroll College, Helena, Mont.
6. Christian Bros. College, Jr. College Div., Memphis, Tenn.
7. Fairfield University, Fairfield, Conn.
8. Gannon College, Erie, Pa.
9. College of the Holy Cross, Worcester, Mass.
10. LaSalle College, Philadelphia 41, Pa.
11. LeMoine College, Syracuse 3, N. Y.
12. Manhattan College, New York 63, N. Y.
13. Merrimack College, Andover, Mass.
14. University of Notre Dame, Notre Dame, Ind.
15. Regis College, Denver 11, Colo.
16. Rockhurst College, Kansas City, Mo.
17. University of Santa Clara, Santa Clara, Calif.
18. Seton Hall, Seton Hall University, Orange, N. J.
19. St. Ambrose College, Davenport, Iowa
20. St. Anselm College, Manchester, N. H.
21. St. Benedict College, Atchison, Kans.
22. College of St. Benedict, St. Joseph, Minn.
23. St. Bernard Jr. College, St. Bernard, Ala.
24. St. John's University, Collegeville, Minn.
25. St. Joseph's College, Collegeville, Ind.
26. St. Joseph College, Philadelphia, Pa.
27. St. Martin's College, Olympia, Wash.
28. St. Mary's College, Moraga, Calif.
29. St. Mary's College, Orchard Lake, Mich.
30. St. Mary's College, Winona, Minn.
31. St. Michael's College, Santa Fe, N. Mex.
32. St. Michael's College, Winooski Park, Vt.
33. St. Norbert College, West De Pere, Wis.
34. St. Peter's College, Jersey City
35. University of St. Thomas, Houston, Tex.
36. St. Thomas College, St. Paul, Minn.
37. St. Mary's Univ. San Antonio, San Antonio 7, Tex.
115. Edgewood College of the Sacred Heart, Madison, Wis.
116. Emmanuel College, Boston 15, Mass.
117. Georgian Court College, Lakewood, N. J.
118. Good Counsel College, White Plains, N. Y.
119. Holy Name College, Spokane 11, Wash.
120. College of the Holy Name, Oakland, Calif.
121. Immaculata College, Immaculata, Pa.
122. Immaculata Junior College, Washington, D. C.
123. Incarnate Word College, San Antonio, Tex.
124. Loretto Heights College, Loretto, Colo.
125. Madonna College, Plymouth, Mich.
126. Manhattanville College of the Sacred Heart, New York 27, N. Y.
127. Marian College, Indianapolis, Ind.
128. Marian College, Poughkeepsie, N. Y.
129. Marian College, Fond du Lac, Wis.
130. Mary Manse College, Toledo, Ohio
131. Marycrest College, Davenport, Iowa.
132. Marygrove College, Detroit, Mich.
133. Maryhurst College, Maryhurst, Ore.
134. Marymount College, Tarrytown, N. Y.
135. Maryville College of Sacred Heart, St. Louis, 18, Mo.
136. Marywood College, Scranton, Pa.
137. Mercy College, Detroit, Mich.
138. Mercyhurst College, Erie, Pa.
139. Mount Aloysius Jr. College, Cresson, Pa.
140. Mount Mary College, Milwaukee, Wis.
141. Mount Mercy Jr. College, Cedar Rapids, Iowa.
142. Mt. St. Agnes College, Mt. Washington, Baltimore 9, Md.
143. College of Mt. St. Joseph, Mt. St. Joseph, Ohio
144. Mount St. Mary's College, Los Angeles 49, Calif.
145. Mount St. Mary's, Emmitsburg, Md.
146. Mt. St. Mary College, Hooksett, N. J.
147. Mt. St. Scholastica, Atchison, Kans.
148. Nazareth College, Louisville 3, Ky.
149. Nazareth College, Nazareth, Ky.
150. Nazareth College of Rochester, Rochester 10, N. Y.
151. College of New Rochelle, New Rochelle, N. Y.
152. Newton College of the Sacred Heart, 885 Centre St., Newton 59, Mass.
153. College of Notre Dame, Belmont, Calif.
154. College of Notre Dame of Maryland, Baltimore 10, Md.
155. Our Lady of Cincinnati, Cincinnati, Ohio
156. College of Our Lady of the Elms, Chicopee, Mass.
157. Our Lady of the Lake College, San Antonio 7, Tex.
158. Rosary College, River Forest, Ill.
159. Rosary Hill College, Buffalo 21, N. Y.
160. Rosemont College, Rosemont, Pa.
161. Salve Regina College, Newport, R. I.
162. San Francisco College, Lone Mountain, Calif.
163. Seton Hill College, Greensburg, Pa.
164. Siena Heights College, Adrian, Mich.
165. St. Catherine Jr. College, St. Catherine, Ky.
166. College of St. Catherine, St. Paul, Minn.
167. College of St. Elizabeth, Convent Station, N. J.

Colleges for Women

101. Albertus Magnus College, New Haven, Conn.
102. Aquinas College, Grand Rapids, Mich.
103. Assumption College, Worcester, Mass.
104. Barat College of the Sacred Heart, Lake Forest, Ill.
105. Barry College, Miami 38, Fla.
106. Brescia Jr. College, Owensboro, Ky.
107. Briar Cliff College, Sioux City, Iowa
108. Cardinal Stritch College, Milwaukee, Wis.
109. Chestnut Hill College, Philadelphia 18, Pa.
110. Clarke College, Dubuque, Iowa
111. Dominican College of San Rafael, Calif.
112. Dominican College, 1209 Park Ave., Racine, Wis.
113. Duchesne College, Omaha 3, Neb.
114. D'Youville College, Buffalo 1, N. Y.

168. College of St. Francis, Joliet, Ill.
169. St. Francis Xavier College for Women, Chicago 15, Ill.
170. St. Genevieve of the Pines Jr. College, Ashville, N. C.
171. St. Joseph College, West Hartford, Conn.
172. St. Joseph's College, Emmitsburgh, Md.
173. College of St. Joseph, Farmingham, Mass.
174. St. Mary College, Xavier, Kans.
175. St. Mary's Dominican College, New Orleans, La.
176. College of St. Mary of the Springs, Columbus, Ohio
177. St. Mary of the Woods College, St. Mary of the Woods, Ind.
178. College of Saint Teresa, Winona, Minn.
179. Trinity College, Burlington, Vt.
180. Trinity College, Washington 17, D. C.
181. Ursuline College, Louisville, Ky.
182. Villa Maria College, Erie, Pa.
183. Viterbo College, LaCrosse, Wis.

Coeducational Colleges

201. Catholic College of New Mex., Albuquerque, N. Mex.
202. Creighton University, Omaha, Neb.
203. University of Dayton, Dayton, Ohio
204. DePaul University, Chicago 14, Ill.
205. Donnelly Community College, Kansas City, Kans.
206. Duquesne University, Pittsburgh, Pa.
207. Fordham University, New York 58, N. Y.
208. Georgetown University, Washington, D. C.
209. Gonzaga University, Spokane 11, Wash.
210. John Carroll University, Cleveland, Ohio
211. Loyola Univ. of Chicago, Chicago 26, Ill.
212. Marquette University, Milwaukee, Wis.
213. University of Portland, Portland, Ore.
214. Quincy College, Quincy, Ill.
215. Seattle University, Seattle, Wash.
216. College of Steubenville, Steubenville, Ohio
217. St. Bernadine of Siena College, Londonville, N. Y.
218. St. John's University, Brooklyn 6, N. Y.
219. St. Louis University, St. Louis, Mo.
220. Teacher's College, Cincinnati, Ohio
221. Xavier University, Cincinnati, Ohio

THE COURSES OFFERED

The following is a list of the courses and the colleges which checked them as specials.

Accounting**Colleges for Men**

1 — 6 — 7 — 8 — 10 — 12 — 13 — 14 — 15 — 16 — 17 — 18 — 23 — 26 — 27 — 35 — 37 — 38.

Colleges for Women

118 — 121 — 122 — 129 — 138 — 140 — 146 — 161.

Coeducational Colleges

203 — 204 — 205 — 206 — 207 — 209 — 210 — 211 — 212 — 215 — 218 — 219 — 221.

Agriculture

The only college checking agriculture was St. Martin's College, Olympia, Wash.

Art**Colleges for Men**

The University of Notre Dame is the only men's college that checked this subject.

Colleges for Women

104 — 108 — 110 — 117 — 118 — 119 — 123

— 125 — 126 — 129 — 130 — 132 — 133 — 134 — 138 — 139 — 140 — 143 — 148 — 150 — 151 — 154 — 155 — 159 — 164 — 166 — 177 — 178 — 184.

Coeducational Colleges

The only coeducational college that checked this subject was Gonzaga University, Spokane 11, Wash.

Biology**Colleges for Men**

1 — 3 — 4 — 5 — 6 — 7 — 8 — 10 — 11 — 12 — 14 — 15 — 16 — 17 — 18 — 19 — 21 — 22 — 27 — 31 — 33 — 35 — 37 — 38.

Colleges for Women

102 — 103 — 104 — 106 — 107 — 110 — 114 — 116 — 118 — 119 — 121 — 122 — 123 — 124 — 125 — 127 — 128 — 130 — 131 — 132 — 133 — 136 — 137 — 138 — 139 — 140 — 141 — 143 — 145 — 146 — 148 — 150 — 151 — 154 — 155 — 156 — 157 — 162 — 163 — 164 — 165 — 166 — 167 — 169 — 177 — 178 — 179 — 181 — 182 — 184.

Coeducational Colleges

202 — 204 — 205 — 206 — 207 — 208 — 209 — 210 — 211 — 212 — 214 — 215 — 216 — 217 — 218 — 219.

Business Administration**Colleges for Men**

1 — 4 — 5 — 6 — 7 — 8 — 10 — 12 — 13 — 15 — 16 — 17 — 18 — 19 — 26 — 27 — 29 — 35 — 37 — 38.

Colleges for Women

106 — 115 — 118 — 127 — 138 — 140 — 143 — 146 — 176.

Coeducational Colleges

204 — 205 — 206 — 207 — 208 — 209 — 210 — 212 — 213 — 214 — 215 — 217 — 218 — 219 — 221.

Chemistry**Colleges for Men**

1 — 2 — 4 — 5 — 6 — 7 — 8 — 9 — 10 — 11 — 12 — 13 — 14 — 15 — 16 — 17 — 18 — 19 — 20 — 21 — 23 — 24 — 26 — 27 — 28 — 29 — 31 — 33 — 35 — 36 — 37 — 38.

Colleges for Women

101 — 102 — 103 — 104 — 105 — 106 — 107 — 113 — 114 — 116 — 118 — 121 — 122 — 123 — 124 — 125 — 127 — 128 — 130 — 131 — 133 — 134 — 136 — 137 — 139 — 140 — 141 — 143 — 144 — 146 — 148 — 151 — 154 — 155 — 156 — 157 — 158 — 159 — 160 — 164 — 165 — 166 — 167 — 168 — 169 — 171 — 175 — 176 — 177 — 178 — 180 — 181 — 182 — 183 — 184.

Coeducational Colleges

202 — 203 — 204 — 205 — 207 — 208 — 209 — 210 — 212 — 213 — 215 — 217 — 219 — 221.

Classics**Colleges for Men**

4 — 7 — 9 — 11 — 12 — 14 — 15 — 18 — 26 — 27.

Colleges for Women

101 — 103 — 104 — 109 — 114 — 118 — 127

— 136 — 138 — 140 — 151 — 152 — 154 — 156 — 166 — 173 — 179 — 180.

Coeducational Colleges

202 — 204 — 206 — 207 — 208 — 212 — 219.

Dental Hygiene

The only college checking this subject was Marquette University, Milwaukee, Wis.

Dentistry

Creighton University, Omaha, Neb.; Loyola University of Chicago; Marquette University, Milwaukee, Wis.; and St. Louis University, St. Louis, Mo.

Economics**Colleges for Men**

1 — 4 — 6 — 7 — 10 — 12 — 13 — 14 — 15 — 16 — 17 — 18 — 22 — 23 — 26 — 27 — 29 — 31 — 35 — 36 — 37.

Colleges for Women

102 — 109 — 127 — 130 — 132 — 140 — 154 — 169 — 181.

Coeducational Colleges

205 — 206 — 207 — 208 — 209 — 210 — 212 — 214 — 215 — 216 — 219 — 221.

Education**Colleges for Men**

3 — 4 — 7 — 10 — 14 — 18 — 20 — 22 — 26 — 34 — 36.

Colleges for Women

102 — 104 — 105 — 108 — 111 — 113 — 114 — 115 — 116 — 117 — 118 — 119 — 120 — 123 — 124 — 127 — 128 — 129 — 130 — 131 — 132 — 133 — 134 — 136 — 138 — 140 — 141 — 146 — 150 — 151 — 153 — 154 — 157 — 161 — 162 — 166 — 169 — 171 — 172 — 173 — 175 — 176 — 177 — 178 — 181 — 182 — 184 — 185.

Coeducational Colleges

201 — 202 — 204 — 207 — 209 — 210 — 211 — 212 — 214 — 215 — 216 — 218 — 219 — 220.

Elementary Education

Edgewood College of the Sacred Heart, Madison, Wis.

English**Colleges for Men**

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 10 — 11 — 12 — 13 — 14 — 15 — 16 — 17 — 18 — 21 — 22 — 23 — 24 — 26 — 27 — 28 — 29 — 33 — 34 — 35 — 36 — 37.

Colleges for Women

101 — 102 — 103 — 104 — 106 — 107 — 108 — 109 — 110 — 112 — 113 — 114 — 116 — 118 — 119 — 121 — 122 — 123 — 125 — 127 — 128 — 131 — 132 — 134 — 135 — 136 — 137 — 138 — 139 — 140 — 142 — 144 — 146 — 148 — 150 — 151 — 152 — 154 — 155 — 156 — 158 — 159 — 160 — 161 — 162 — 163 — 165 — 166 — 167 — 168 — 169 — 171 — 173 — 176 — 177 — 178 — 179 — 180 — 181 — 182 — 183 — 184.

Coeducational Colleges

202 — 205 — 206 — 207 — 208 — 209 — 210 — 212 — 213 — 214 — 215 — 216 — 217 — 218 — 219 — 221.

Engineering

Aeronautical Engineering. 14 and 219.
Chemical Engineering. 14 — 6 — 215.
Civil Engineering. 209 — 6 — 12 — 212 — 13
 — 14 — 17 — 215.
Engineering Drawing. 6 and 23.
Electrical Engineering. 6 — 209 — 12 — 212 —
 14 — 17 — 215 — 219.
General Engineering. 213.
Industrial Engineering. 219.
Mechanical Engineering. 6 — 203 — 209 — 212
 — 14.
Engineering Mechanics. 6 — 14 — 17 — 215.

Finance

6 — 14 — 27 — 29 — 38 — 126 — 127 — 204
 — 206 — 207 — 210 — 211 — 212 — 214 — 215
 — 217 — 219.

Foods and Nutrition

College of Mt. St. Joseph, Mt. St. Joseph, Ohio;
 St. Mary's Dominican College, New Orleans, La.

Foreign Service

Georgetown University, Washington, D. C.

Geology

University of Notre Dame, Notre Dame, Ind.;
 Regis College, Denver, Colo.

Geophysics

St. Louis University, St. Louis, Mo.

Home Economics**Colleges for Women**

105 — 107 — 110 — 113 — 117 — 119 — 121
 — 122 — 123 — 127 — 131 — 132 — 133 — 135
 — 136 — 138 — 139 — 140 — 144 — 146 — 147
 — 149 — 153 — 157 — 158 — 163 — 164 — 166
 — 167 — 171 — 176 — 177 — 178 — 183 — 184.

History**Colleges for Men**

1 — 2 — 3 — 4 — 5 — 6 — 7 — 8 — 12 — 13
 — 14 — 15 — 16 — 17 — 21 — 26 — 29 — 36 —
 38.

Colleges for Women

102 — 103 — 106 — 107 — 108 — 109 — 113
 — 114 — 116 — 118 — 119 — 120 — 121 — 123
 — 125 — 127 — 128 — 132 — 133 — 134 — 135
 — 136 — 138 — 140 — 142 — 143 — 146 — 151
 — 152 — 154 — 155 — 156 — 160 — 161 — 162
 — 163 — 167 — 171 — 175 — 176 — 177 — 178
 — 181 — 184.

Coeducational Colleges

202 — 206 — 207 — 208 — 209 — 210 — 212
 — 213 — 214 — 215 — 216 — 217 — 218 — 219
 — 221.

Hospital Administration

St. Louis University, St. Louis, Mo.

Industrial Relations

Rockhurst College, Kansas City, Mo.

Inter-American Affairs

St. Michael's College, Santa Fe, N. Mex.

Journalism

14 — 26 — 118 — 119 — 125 — 132 — 133 —
 — 143 — 170 — 178 — 202 — 206 — 207 — 209
 — 212.

Laboratory Technician

Carroll College, Helena, Mont., and Marquette
 University, Milwaukee, Wis.

Law

14 — 38 — 202 — 204 — 206 — 207 — 208 —
 209 — 211 — 212 — 218.

Library Science

131 — 136 — 137 — 143 — 157 — 158 — 165
 — 166 — 177 — 206.

Marketing

10 — 14 — 17 — 18 — 26 — 27 — 38 — 202
 — 204 — 206 — 207 — 209 — 210 — 211 — 212
 — 214 — 215 — 218 — 219.

Mathematics**Colleges for Men**

2 — 4 — 5 — 6 — 7 — 8 — 10 — 11 — 12 —
 14 — 15 — 16 — 18 — 23 — 26 — 28 — 34 —
 35 — 36 — 37 — 38.

Colleges for Women

102 — 104 — 106 — 111 — 114 — 116 — 118
 — 123 — 127 — 128 — 130 — 136 — 138 — 140
 — 144 — 146 — 151 — 154 — 155 — 156 — 160
 — 161 — 165 — 166 — 169 — 177 — 178 — 181.

Coeducational Colleges

202 — 203 — 204 — 206 — 207 — 208 — 209
 — 210 — 212 — 213 — 216 — 217 — 218 — 219
 — 221.

Medical Record Librarian

Mercy College, Detroit, Mich.

Medical Technology

123 — 131 — 137 — 138 — 140 — 142 — 148.

Medicine

202 — 207 — 208 — 211 — 212.

Metallurgy

University of Notre Dame, Notre Dame, Ind.;
 and St. Louis University, St. Louis, Mo.

Military Science

Duquesne University, Pittsburgh, Pa.

Modern Languages**Colleges for Men**

3 — 6 — 7 — 8 — 11 — 12 — 14 — 15 — 18
 — 26 — 36.

Colleges for Women

101 — 102 — 104 — 109 — 111 — 114 — 116
 — 122 — 123 — 125 — 126 — 127 — 131 — 132
 — 133 — 138 — 140 — 142 — 145 — 146 — 148
 — 151 — 152 — 154 — 156 — 160 — 162 — 165
 — 166 — 167 — 168 — 169 — 170 — 173 — 176
 — 178 — 179 — 180 — 181.

Coeducational Colleges

206 — 207 — 208 — 209 — 212 — 213 — 218
 — 219.

Music**Colleges for Men**

14 — 22 — 26.

Colleges for Women

102 — 104 — 105 — 106 — 107 — 109 — 110
 — 112 — 117 — 119 — 120 — 121 — 122 — 123
 — 125 — 126 — 127 — 130 — 133 — 136 — 139
 — 140 — 143 — 147 — 149 — 150 — 152 — 154
 — 155 — 157 — 159 — 164 — 165 — 168 — 175
 — 177 — 178 — 179 — 180 — 182 — 184.

Coeducational Colleges

204 — 206 — 214 — 220.

Nursing**Colleges for Men**

5 — 11.

Colleges for Women

113 — 114 — 120 — 123 — 124 — 107 — 108
 — 128 — 130 — 137 — 141 — 142 — 143 — 144
 — 146 — 148 — 161 — 162 — 166 — 169 — 171
 — 175 — 177 — 179 — 183.

Coeducational Colleges

202 — 203 — 205 — 206 — 208 — 211 — 212
 — 213 — 215 — 218 — 219.

Occupational Therapy

Cardinal Stritch College, Milwaukee, Wis.;
 Mount Mary College, Milwaukee, Wis.; St. Cath-
 erine College, St. Paul, Minn.

Pharmacy

Creighton University, Omaha, Neb.; Duquesne
 University, Pittsburgh, Pa.; Fordham University,
 New York, N. Y.

Philosophy**Colleges for Men**

1 — 2 — 5 — 6 — 7 — 8 — 9 — 10 — 11 —
 12 — 14 — 15 — 16 — 17 — 18 — 19 — 20 — 22
 — 23 — 24 — 26 — 28 — 29 — 30 — 31 — 35 —
 36 — 37.

Colleges for Women

101 — 102 — 103 — 104 — 108 — 109 — 113
 — 116 — 118 — 119 — 123 — 124 — 126 — 127
 — 128 — 130 — 132 — 133 — 135 — 136 — 138
 — 145 — 150 — 151 — 152 — 154 — 155 — 156
 — 160 — 161 — 165 — 168 — 169 — 175 — 179
 — 181 — 182.

Coeducational Colleges

201 — 202 — 204 — 206 — 207 — 208 — 210
 — 213 — 215 — 216 — 218 — 219 — 221.

Physical Education**Colleges for Men**

12 — 14 — 18 — 26 — 37.

Colleges for Women

119 — 133 — 135 — 149 — 154 — 166.

Coeducational Colleges

204 — 210.

Physical Therapy

Assumption College, Worcester, Mass.; St.
 Louis University, St. Louis, Mo.

Physics**Colleges for Men**

2 — 6 — 7 — 10 — 11 — 12 — 15 — 16 — 26
 — 27 — 31 — 34 — 37 — 38.

Colleges for Women

103 — 104 — 130 — 133 — 135 — 144 — 178
 — 181.

Coeducational Colleges

206 — 207 — 208 — 210 — 217 — 219.

Political Science**Colleges for Men**

1 — 7 — 12 — 13 — 14 — 17 — 23 — 26 —
 27 — 36 — 37.

Colleges for Women

109 — 126 — 130 — 132 — 133 — 135 — 154 — 169 — 181.

Coeducational Colleges

206 — 207 — 208 — 219.

Pre-Dentistry

Carroll College, Helena, Mont.; St. Anselm College, Manchester, N. H.; Xavier University, Cincinnati, Ohio.

Pre-Engineering

Aquinas College, Grand Rapids, Mich.; Canisius College, Buffalo, N. Y.; Gannon College, Erie, Pa.; Xavier University, Cincinnati, Ohio.

Pre-Law

4 — 5 — 6 — 12 — 102 — 210 — 215 — 221.

Pre-Medicine

5 — 6 — 12 — 20 — 102 — 151 — 210 — 215 — 221.

Pre-Nursing

Marycrest College, Davenport, Iowa.

Pre-Theology

St. Anselm College, Manchester, N. H.

Psychology

104 — 127 — 160 — 163 — 166 — 206.

Public Health Nursing

Incarinate Word College, San Antonio, Tex.; Loyola University, Chicago, Ill.

Radiological Technology

Mercy College, Detroit, Mich.

Religion**Colleges for Men**

1 — 2 — 4 — 5 — 6 — 7 — 11 — 14 — 15 — 17 — 18 — 22 — 24 — 26 — 27 — 31 — 36.

Colleges for Women

102 — 104 — 105 — 111 — 113 — 116 — 118 — 119 — 123 — 124 — 125 — 127 — 132 — 133 — 136 — 138 — 139 — 140 — 142 — 146 — 148 — 150 — 151 — 152 — 153 — 154 — 155 — 156 — 160 — 161 — 165 — 168 — 169 — 173 — 178 — 179 — 181 — 182.

Coeducational Colleges

201 — 203 — 206 — 207 — 208 — 210 — 212 — 213 — 219.

Secretarial Studies

106 — 108 — 114 — 116 — 118 — 119 — 121 — 122 — 131 — 135 — 136 — 138 — 139 — 140 — 141 — 142 — 146 — 149 — 150 — 153 — 161 — 164 — 165 — 167 — 170 — 180 — 183 — 204.

Social-Industrial Relations

Loyola University, Chicago, Ill.

Social Work

Our Lady of the Lake College, San Antonio, Tex.; St. Louis University, St. Louis, Mo.

Sociology**Colleges for Men**

1 — 2 — 7 — 10 — 14 — 15 — 18 — 22 — 23 — 26 — 27 — 28 — 35 — 36.

Colleges for Women

101 — 102 — 108 — 109 — 113 — 114 — 116 — 117 — 123 — 125 — 127 — 131 — 132 — 133 — 134 — 136 — 137 — 138 — 146 — 150 — 151 — 154 — 155 — 157 — 160 — 166 — 167 — 169 — 171 — 175 — 177 — 178 — 179 — 181 — 183 — 184.

Coeducational Colleges

206 — 207 — 209 — 211 — 212 — 215 — 217 — 219.

Speech-Drama**Colleges for Men**

6 — 12 — 14 — 26 — 28 — 29 — 31.

Colleges for Women

104 — 109 — 110 — 113 — 119 — 123 — 124 — 131 — 132 — 133 — 134 — 135 — 136 — 137 — 138 — 140 — 142 — 143 — 144 — 149 — 151 — 154 — 159 — 164 — 166 — 178 — 181.

Coeducational Colleges

202 — 204 — 206 — 210 — 212 — 219.

Special Attractions at Summer Courses in Catholic Colleges

California

Immaculate Heart College, 2021 Western Ave., Los Angeles 27, Calif. Session opens June 30.

Rev. William J. Rooney, Ph.D., of the faculty of the Catholic University of America, will teach a course on the History of Literary Theory and Criticism From the Eighteenth to the Twentieth Century at Immaculate Heart College. The course will be open to graduate students in English and to other teachers of English.

Rev. Eugene M. Burke, C.S.P., of the school of theology of the Catholic University of America, will give two courses: The Church in the Twentieth Century and Historicity of the Gospels.

District of Columbia

Catholic University of America, Washington 17, D. C.

Special Workshops

A workshop on *Special Education of the Exceptional Child* will be held, June 13-24, directed by Rev. William F. Jenks, C.Ss.R., of New York City. The workshop will study the teaching of the mentally retarded, the

socially maladjusted, speech defectives, gifted, blind and partially seeing, deaf and hard of hearing, the child with lowered vitality, and the orthopedically handicapped—on the elementary and the secondary levels.

A special course will be given, June 30-August 9, to train teachers of sight-saving and braille classes.

A workshop on *Theology, Philosophy, and History*, June 13-24, will discuss these subjects as integrating disciplines in the college of liberal arts. Director: Dr. Roy J. Deferrari, secretary general of the Catholic University.

A workshop on *Integration in the Catholic Secondary Curriculum*, June 13-24. Director: Sister M. Janet, S.C., secondary school consultant of the Commission on American Citizenship.

A workshop on *Art in Catholic Secondary Schools*, June 13-24. Director: Sister Augusta, S.C., member of the Catholic Art Association.

A workshop on the *Catholic Curriculum and Basic Instruction in Elementary Education*, June 13-24. Director: Sister M. Marguerite, S.N.D., of the Commission on American Citizenship.

A workshop on *Marriage and Family Education and Counseling*, June 13-24. Director: Dr. A. H. Clemens, associate professor of sociology at Catholic University.

Confraternity Course

A course in *Confraternity Leadership*, sponsored by the national center of the Confraternity of Christian Doctrine, will be held at the Catholic University of America, June 30-August 9. Four features are: Doctrinal Foundations for Catechists—Very Rev. Francis J. Connell, C.Ss.R., dean of Catholic University's school of theology; Apostolate of the C.C.D.—Rev. John E. Kelly, of the national center of the C.C.D.; C.C.D. Methods of Teaching Religion in Elementary Grades, and C.C.D. Methods of Teaching Religion in Junior High School Grades—Sister Marie Charles, M.H.S.H., of Towson, Md.

Illinois

College of St. Francis, Joliet, Ill. Session opens, June 24.

The following are among the 53 courses offered.

A three-hour course covers the *Curriculum in Catholic Elementary Education*. It will present religion as the core subject.

Other courses include Creative Dramatics in the Grades, Materials and Methods for Elementary School Music, Child Psychology, and Teaching Commercial Subjects in High School.

(Continued on page 26A)

The Fabric of the School

Care and Operation of Unit Ventilators

W. G. Potter*

IN KEEPING with the modern trend toward simplification, present-day unit ventilators are designed to operate satisfactorily over long periods of time with a minimum of maintenance. Removable front and end panels plus hinged access grilles allow complete and easy access to those few parts of the unit ventilator that do require periodic maintenance and cleaning.

The maintenance and operation schedule recommended by unit ventilator manufacturers for the custodian includes:

Each Morning—Turn on all unit ventilator fan motors.

During the Day—Make an inspection of each room to see that all ventilators are operating properly.

Each Evening—Turn off all unit ventilator fan motors.

Each Month—When the units are equipped with filters, inspect and clean or replace filters, if necessary. When units are equipped with germicidal lamps, wipe lamps clean and replace if burned out.

Each August—Oil motor and fan shaft bearings. Clean unit ventilator. Order throwaway filters if necessary for the approaching school year.

Each Christmas Vacation—Oil motor and fan shaft bearings. Clean unit ventilator.

Operation of Unit Ventilators

Unit ventilators should be operated during all occupied classroom hours throughout the school year.

In Cold Weather

During cold weather the unit ventilator fan motors should be turned on at least 1½ hours before classes begin. This will allow the rooms and furniture to warm up to and stabilize at 72° before the children and teachers arrive. The ventilators should be turned off just before closing and locking the school at night.

In Mild Weather

In mild weather the fan motors should be turned on at least a half hour before classes start in order to ventilate completely all rooms and to cool any room on the sunny side of the building to 72° before classes begin.

In Warm Weather

When the outdoor air temperature reaches 60° to 65°, the teachers should be allowed to open windows if they wish in order to prevent room overheating.

Once a day each room should be inspected to see that all ventilators are operating properly. This can be incidental to sweeping out rooms during the noon hour and recess periods.

Normally, all unit ventilators should be operated at high speed in order that full heating and full cooling capacities can be used in maintaining the classrooms at 72°.

Oiling

Both motor oil cups at the right end and the fan shaft bearing at the left end are easily accessible through hinged access grilles in the top of the unit ventilator (see illustration No. 1).

The motors are equipped with wool waste packed bearings and a reservoir oiling system that require only a few drops of oil twice a year. *Too much oil will damage the motors.* An accumulation of oil on the outside of the motor is a sign that too much oil is being used. This oil should be carefully wiped off the motor, or the surface will soon be coated with dirt and lint.

The fan shaft bearing at the left end of the ventilator should be oiled at the same time as the motor.

A light SAE 20 high-grade automobile oil, which can be purchased at any auto service station, is the best to use for both motor and bearings.

The unit ventilator dampers are mounted on noncorrosive porous bronze bearings, and therefore, require no oiling.

Cleaning

The cabinet is constructed to provide ready access to all parts of the unit ventilator. The entire front is removable in two parts, using an Allen wrench furnished with each unit.

Normally the fans and fan housing can be cleaned easily through the top access grilles with a vacuum hose cleaner (see illustration No. 2). If for any reason access into the housing is desired, the front half of the housing can be removed by unscrewing two nuts at the bottom of each housing.

When a ventilator is not equipped with a filter, the underside of the heating element will tend to clog with lint and dirt. This accumulation can be removed by running a vacuum hose under the bottom of the heating element.

Any oil surface should be wiped dry, otherwise it will collect dirt and lint.

The exterior cabinet surface should be cleaned and waxed the same as any other highly polished metal furniture.



Illustration No. 1. Both motor oil cups at the right end and the fan shaft bearing at the left end are easily accessible through hinged access grilles in the top of the unit ventilator.

*Engineering Adviser, Unit Ventilator Sales Division, Herman Nelson Division of American Air Filter Company, Inc., Moline, Ill.



Illustration No. 2. The fans and fan housing of the unit ventilator can be easily cleaned through the opened top access grilles with a vacuum hose cleaner. Front panels have been removed to show the fan housings.

Filters

Filters are of two types—permanent and throwaway. Both types will collect enough dirt and dust to require cleaning or replacement every 30 to 60 days, depending on the proximity of the school to industrial areas, schoolyard dust conditions, and the extent of lint shedding clothes worn in the classroom.

Clogged filters will not only cut down air delivery from the unit ventilators, but in cold weather will greatly reduce heating capacity and in mild weather reduce cooling capacity.

Both permanent and throwaway filters are of one piece and are easily removed from the unit ventilator after the lower front panel is removed (see illustration No. 3).

Permanent type metal filters should be taken to the basement for cleaning and brushed with a broom or stiff brush to remove any lint. Then the filter itself should be immersed in a scalding hot cleaning solution, moving it up and down to wash out the dirt and oil. If a cleaning tank is used, there should be a grid in the bottom to prevent stirring up the settled dirt at the bottom.

A good cleaning solution can be made by dissolving one pound of washing soda in two gallons of hot water.

After the filters are cleaned they should be allowed to drain and dry. Then they should be thoroughly sprayed with filter oil on both sides until the filter is coated all the way through. If a second cleaning tank is available, the filters can be laid on the grid when spraying. The oil which collects in the bottom of the tank can be

strained and used again. An ordinary vegetable or fly spray gun is satisfactory for spraying.

Permanent filters may be dipped in oil instead of spraying, if desired. However, after either dipping or spraying the surplus oil should be drained for at least 24 hours before returning the filters to the unit ventilators. Filter oil is obtainable from the unit ventilator manufacturer.

It is recommended that a schedule be set up for changing enough filters each week to make sure that all filters are cleaned often enough to prevent them from becoming so dirty that they reduce the air supply.

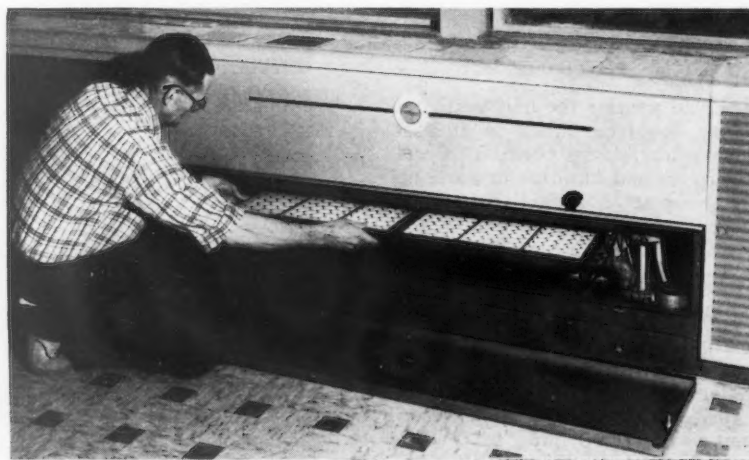


Illustration No. 3. Throwaway filters are one piece and dirty ones are easily removed from the unit ventilator and new filters inserted after the lower front panel is removed.

One or more extra permanent filters should be kept on hand so they can be substituted while others are being cleaned. The extra filters should be cleaned when necessary.

If throwaway filters are used, each summer a supply of 4 to 8 throwaway filters for each classroom should be ordered to last through the next school year.

BUILDING NEWS

In Illinois

St. Beatrice, Schiller Park

St. Beatrice was raised to the rank of a canonical parish in 1949, having been a mission of St. Alexis Church, Bensenville, previously. The parish's first project, a new \$160,000 school, was completed this March. Facilities for the first four grades were available last December, and the full eight-grade curriculum is expected to open in the fall term. A September enrollment of 200 pupils is estimated.

The building is of ranch type, brick construction, and allows a maximum of sunlight through the many windows.

School Sisters of St. Francis are in charge of the school; Rev. Henry P. Roszkowski is pastor.

In Iowa

Blessed Sacrament, Waterloo

The new \$150,000 Blessed Sacrament School was dedicated March 2, 1952.

The structure is of unusual design. The roof slants toward the center of the building and large windows slant the light downward. At the present time the school accommodates 125 students in eight grades; the building had been in use since September, 1951.

According to future plans, a new convent will be built for the Sisters of Notre Dame who staff the school, and their present quarters will be joined to the main building to be used as classrooms for kindergarten pupils.

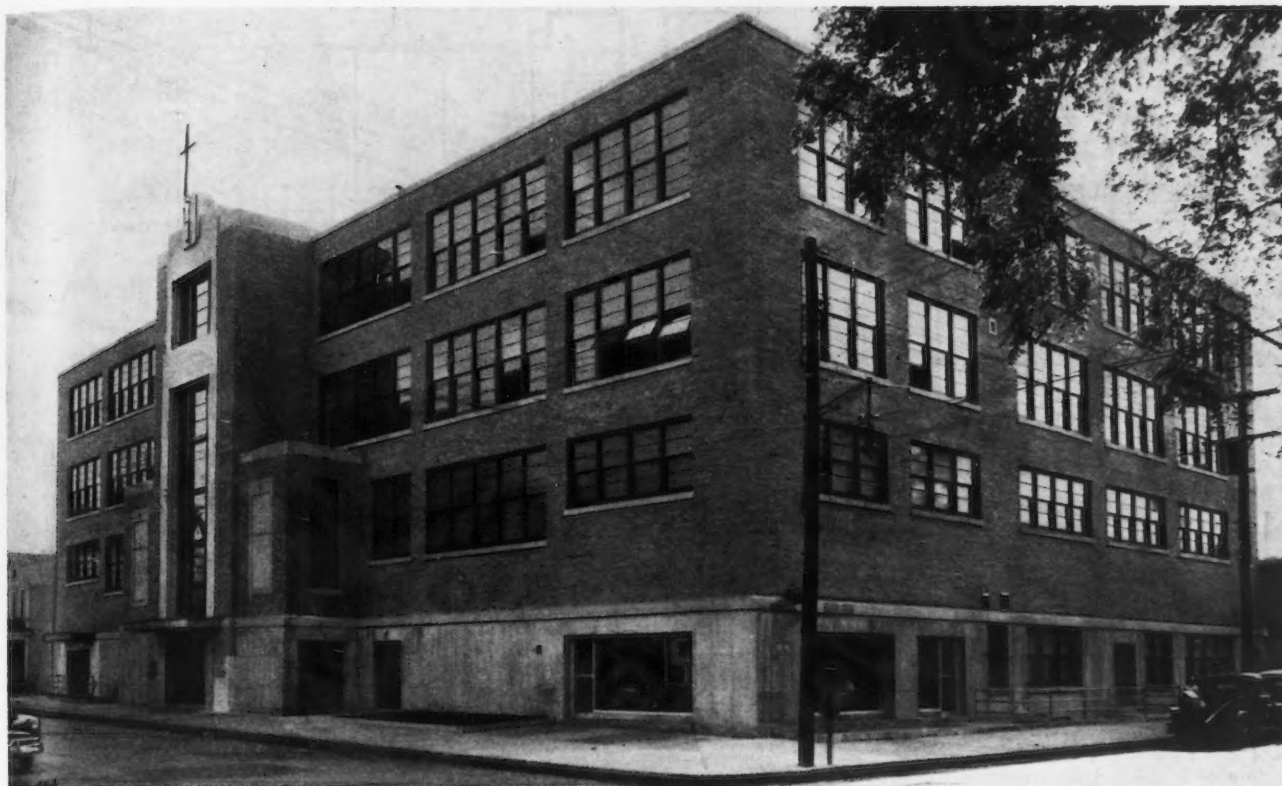
Rev. L. A. Putz is pastor of Blessed Sacrament parish.

In Oregon

St. John's, Milwaukie

A new grade school will be constructed in three units to replace the old St. John's Grade School, it has been announced. The first unit

(Concluded on page 202)



The St. Rose Youth Center at Carbondale, Pennsylvania.

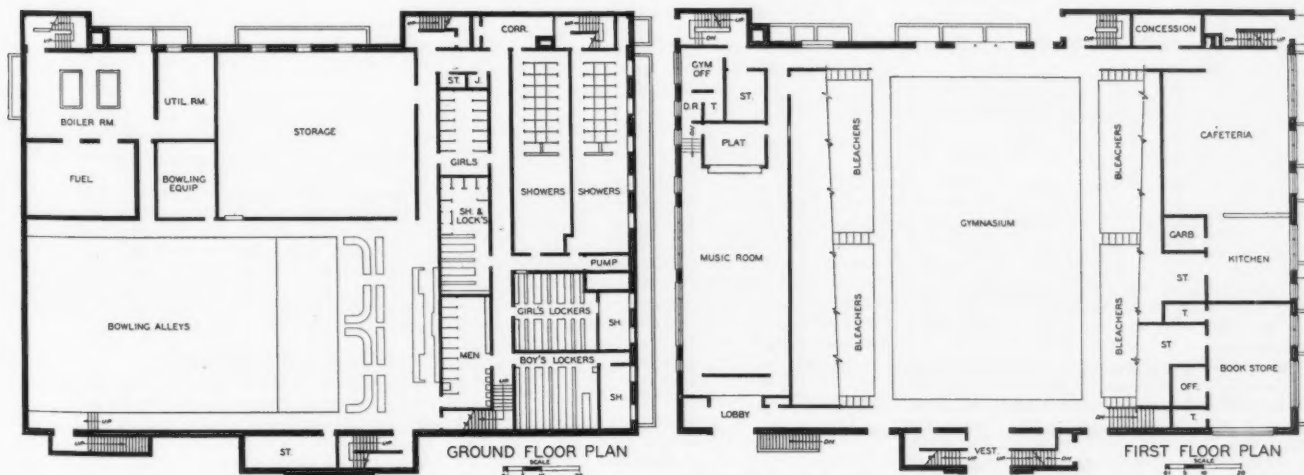
The building is planned to supply all accommodations for the parish elementary school, high school, and youth center. It was designed by George E. Yundt, architect, of Scranton and Allentown, Pa.

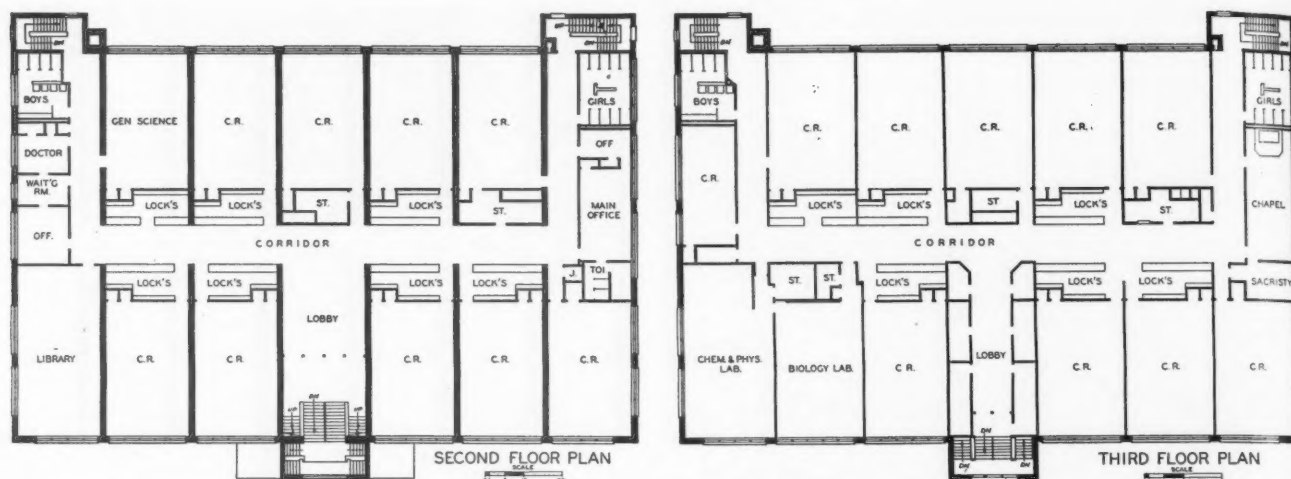
A Complete Parish School Building: St. Rose Youth Center, Carbondale, Pa.

ST. ROSE YOUTH CENTER is the title given to a new building for St. Rose Parish at Carbondale, Pa., which was dedicated on Memorial Day, 1951. The

building has 17 classrooms, three offices, a chapel, a library, three science laboratories, a gymnasium, a large music room, a cafeteria and kitchen, a bookstore, bowling al-

leys, and accessory rooms. It provides complete facilities for some 400 elementary and 160 high school students attending at the time of opening the building and for antici-





The Classroom Floors of St. Rose Youth Center contain the classrooms, laboratories, library, offices, etc., for elementary and high school.

pated increase in enrollment. In addition it provides a parish youth center.

All athletic activities are concentrated on the ground floor and the first floor, thus being entirely separated from the classrooms which occupy the second and third floors. The building is heated by city steam.

Located on a site 173 by 143 feet, the building of modern design, constructed of concrete slab on steel joists, with masonry curtain walls, faced with brick and limestone trimming, was erected at a cost of \$998,000 and has a capacity of 800 students.

Classrooms and corridors are plastered and the floors are covered with asphalt tile. The gymnasium has an end-grain block floor and block walls. Toilet rooms have ceramic tile floors and wainscoting. The classrooms are about 35 by 21 feet exclusive of the locker space provided for each room. The limited building space made it necessary to plan the classrooms with greater depth than is ordinarily desirable.

Plans for St. Rose Youth Center were drawn by George E. Yundt of Scranton and Allentown, Pa. The project represents the efforts of the pastor, Rt. Rev. Msgr. William L. Farrell, and his parishioners to provide adequately for the education as well as the recreational and other activities of the youth of the parish. The Sisters of the Immaculate Heart of Mary are the teachers.

BUILDING NEWS

(Concluded from page 200)

will consist of nine classrooms, a central heating plant, and offices, at an estimated cost of \$200,000; the unit will be a one-story, brick veneer construction.

The second unit plans for a new gymnasium and three more classrooms, costing about \$250,000. A third unit will house a cafeteria and four classrooms. It will be considerable time before the second and third units will be built. The entire old school will be demolished upon completion of the necessary units.

Central High School, Winona, Minn.

In September, 1952, a new coeducational central high school in Winona, Minn., will replace the girls' high school conducted by the Franciscan Sisters and Cotter High School for boys in charge of the Christian Brothers.

The new school will be called Cotter High School, in honor of Most Rev. Joseph B. Cotter, bishop of the diocese from 1889 to 1909. For the present, the new high school will use the buildings of the boys' high school and St. Joseph's elementary school, which will be vacated. A future new building is planned for a senior high school and three Catholic junior high schools, one of which is in process of construction, are planned for the city of Winona.

Cotter High School will be staffed by diocesan priests, the Sisters of St. Francis (of Rochester, Minn.), and lay teachers under the direction of Rev. Harold J. Dittman, M.A., who will be principal.

Most Rev. Edward A. Fitzgerald, bishop of Winona, offered the following reasons for establishing a central high school: (1) a wider program of studies because of larger enrollment; (2) better equipment and facilities more efficiently used; (3) a more extensive activity program; (4) a greater teacher economy.

Central High School Survey

Father Edward F. Spiers, author of a 216-page survey published by the Catholic University Press, has brought to light many advantages of the central Catholic high school. Among the advantages listed are: a more economical operation, a wider program of studies can be offered, a more extensive activity program, better equipment, better prepared teachers, and greater teacher economy.

While recommending establishment of central Catholic high schools Father Spiers cautioned that the maximum size should not exceed 1000 pupils; that a minimum of 10 acres should be allowed for the site. The author suggests employment of only those architects who are familiar with the problems of modern school construction, and that it is also advisable to submit the plans for judgment to some qualified persons in an educational agency.

Father Spiers also recommends the combination of some of the more expensive facilities in smaller schools, a greater effort to adjust the curriculum for the needs of all pupils, and the offering of higher salaries to attract and hold competent lay teachers.

The author is professor of education at St. Charles College, Columbus, Ohio; he wrote the study originally as a doctorate dissertation at Ohio State University.

A NEW MODERN HIGH SCHOOL FOR GIRLS

The Sisters of the Divine Saviour opened a new high school for girls in Milwaukee, Wis., last September. The new building, which is scheduled for an illustrated description in an early issue of the CATHOLIC SCHOOL JOURNAL, is a beautiful, spacious, brick building on the outskirts of the city.

A building of its size would accommodate about 1000 students in a conventional high school, but this one is planned for from 500 to 600 with plenty of space for all departments.

The curriculum of the school offers the traditional courses in religion, Latin, sciences, and modern languages, as well as business courses, home economics, arts and crafts, etc. The Sisters are working the popular and vital Christian Life Adjustment Program into their curriculum for the benefit of all the students. As a part of this program, ninth- and tenth-grade students are offered various arts and crafts and tenth and eleventh graders home arts and home-making.

SUMMER CAMPS

Girls' Camp in Colorado

Camp Hei-Lo, a summer camp for girls in grades 3 to 8, will begin its fourth year of operation, June 21. Located on the campus of Loretto Heights College, suburban Denver, the camp is operated by the Sisters of Loretto and offers six weeks of supervised activities, including horseback riding, swimming, tennis, mountain trips, arts and crafts, dramatics, and tutoring. The staff is composed of religious and lay members.

Boys' Camp in Texas

A new camp for boys will have a grand opening on Sunday, June 15, about 15 miles above Kerrville, Tex., on the headwaters of the Guadalupe River, on Highway 27. It will be directed by Rev. Charles G. O'Neil, S.M.

The Brothers of Mary, teaching at Central Catholic High School, San Antonio, have operated a boys' camp for 14 years on rented property. Now they have a wonderful site of their own plus a debt of \$37,000. A board of directors, composed of businessmen in various cities, is now conducting a sponsorship drive.

Boys' Camp in California

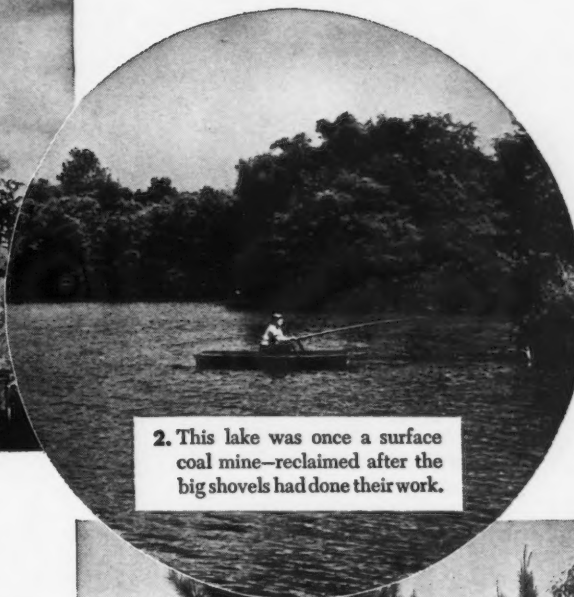
Applications are being received for the annual Boys' Summer Camp to be conducted at St. Mary's College, Calif., from June 29 to July 21. Boys between 8 and 13 are eligible for the camp. A descriptive brochure can be obtained by writing to the Summer Camp Director at the college.

THE TRUE STORY OF COAL

Now Lakes and Forests are "By-Products" of Coal Mining!



1. Giant power shovels like this can remove as much as 100 feet of earth and rock as they uncover near-the-surface coal.



2. This lake was once a surface coal mine—reclaimed after the big shovels had done their work.

Much of America's coal lies near the surface. It is mined from above by huge shovels—some as high as ten-story buildings and capable of taking with each "bite" enough earth and rock to fill a good-sized room! These shovels uncover the coal which is then mechanically removed by other machines, cleaned, sized and sent to market. This is called surface or strip mining.

After the coal has been removed, America's progressive coal companies do an amazing job of reclaiming the land. Experts in forestry and agriculture plant the turned-over soil with clovers, grasses, or seedling trees. The deep cuts in the earth become natural lake basins. These lakes are not only ideal for recreation, but they also supply drinking water for livestock. All this leads to fertile lands, ideal for timber or grazing—even for orchards or row crops.

Today, America's surface-mine operators supply over a fifth of the nation's number-one fuel for heat, light, and power. They also have already reclaimed over 100,000 acres of land in twelve states—giving the countryside a beauty and usefulness it often lacked before.



3. And here's another good example of conservation—for this forest-to-be was once a surface mine!

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BITUMINOUS COAL INSTITUTE

A DEPARTMENT OF NATIONAL COAL ASSOCIATION

Washington, D. C.

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layouts. There is no charge nor obligation for Sheldon's consultation service. Write, if you are interested.

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AD MULTOS ANNOS

★ **REV. EDMUND A. WALSH, S.J.**, vice-president of Georgetown University and regent of the school of foreign service at Georgetown, celebrated his 50th anniversary as a Jesuit on May 4. Father Walsh is an expert on Russia. He entered Russia in March, 1922, for famine relief work; in June, 1922, he was appointed director general of the Papal relief mission to Russia by Pope Pius XI and supervised the daily feeding of 158,000 people.

In 1942 Father Walsh was appointed an expert consultant to the political division of the War Department. His latest book, *Total Empire*, a careful study of Russian and international Communism, won the Golden Book Award of the Catholic Writer Guild, last January.

★ **MOTHER M. AGATHA, O.P.**, principal of St. Agnes Academic School, College Point, N. Y., superior of her local convent, and bursar general of the Amityville branch of the Dominican Sisterhood, observed her golden jubilee, April 26.

★ **MOTHER M. COLUMKILLE**, president of Incarnate Word College, San Antonio, Tex., this year celebrates the golden jubilee of her religious profession in the Congregation of the Sisters of Charity of the Incarnate Word and her 29th anniversary as president of the College. Mother Columkille has served on several committees of the National Catholic Educational Association and held membership on the Texas Commission on Teacher Education. She is at present a member of the Commission on Teacher Education of the Association of American Colleges.

HONORS AND APPOINTMENTS

Dr. Flynn on Council

VERY REV. JOHN A. FLYNN, C.M., president of St. John's University, has been appointed to the Council on Teacher Education of the New York State Dept. of Education, by the State Board of Regents. The Council advises on matters related to teacher certification and teacher education problems.

Cardinal Spellman Honored

HIS EMINENCE FRANCIS CARDINAL SPELLMAN received the St. John Baptist de La Salle Medal, May 14, 1952, as a result of his "significant contributions to the principles of Christian education," at a special academic convocation held at Manhattan College. The Medal was established in 1951 as a tribute to the "Patron Saint of All Teachers" upon the occasion of the tercentenary anniversary of his birth.

Brothers' Boy Medal

THE HONORABLE JOHN J. FITZGERALD was also honored at the Manhattan College convocation. The retired jurist received the Brothers' Boy Medal, a special award established last year by the college to honor graduates of Christian Brothers' schools who have exhibited in their successful careers the true Christian spirit and charity instilled in them through the teachings of the Brothers.

Catholic Women Honor Nun

MOTHER M. KATHARINE DREXEL, foundress of the religious Congregation of the Blessed Sacrament for Indians and Colored People, is the recipient of an award given by the alliance of Catholic Women of the Archdiocese of Philadelphia to "one of the greatest known women in the ranks of native Philadelphians." Sisters of the Blessed Sacrament from St. Elizabeth's Convent, Cornwells Heights, attended the annual spring luncheon on April 22, and received the award and an accompanying gift of \$1,000 in behalf of Mother Katharine.

Mother Katharine is not only responsible for founding a new congregation of Sisters (staffing 63 schools in the U. S.), but she has also founded

houses of social service for Indians and Colored, a house of studies in Washington, and the Shrine of the True Cross on the site of the first temporary novitiate, San Michel, Torresdale.

REQUIESCANT IN PACE

● **REV. EDWARD P. DUFFY, S.J.**, former professor of Philosophy at Holy Cross College, Mass., and Loyola College, Baltimore, died April 1, 1952. Father Duffy celebrated his golden jubilee as a Jesuit in 1949.

● **BROTHER JULIAN, F.S.C.**, died at St. Joseph's Normal Institute, Barrytown, N. Y., on February 23, 1952. He was the oldest member of the Order in the United States, having been a Christian Brother for 67 years.

Some years ago, Brother Julian was commended by Mother Rose Hawthorne Lathrop for his fatherly interest and assistance in her endeavor to establish Rosary Hill Home for poor incurable cancer patients at Hawthorne, N. Y. The "Brother Julian Guild" established by the Dominican Sisters commemorates his many and timely services to the cancer hospital.

Through an annual grant, "The Brother Julian Collection of Rare Books" was established at the Cardinal Hayes Library of Manhattan College; the collection is notably rich in manuscripts and books relating to St. Thomas More.

● **REV. HUGH M. MCCARRON**, Jesuit educator and noted convert instructor, died March 3, 1952. He was dean of studies at St. Isaac Jogue Novitiate, Wernersville, Pa., from 1930 to 1937, and had been a faculty member of Georgetown University and Loyola College in Baltimore.

● **BROTHER CORNELIUS OWEN, F.S.C.**, died April 6, at St. Joseph's Normal Institute, Barrytown, N. Y. He was a Brother for more than 55 years. He served as principal of several schools of the Christian Brothers and spent some 16 years teaching at Bishop Loughlin High School, Brooklyn, N. Y.

● **MOTHER AVELLINE, O.P.**, a founder of Caldwell College for Women, Caldwell, N. J., died on April 17, 1952, at Mount St. Dominic in Caldwell. She was a member of the Order of the Sisters of St. Dominic for 70 years and a former mother general of the order.

● **BROTHER AUGUSTINE PHILIPS, M.S.S.T.**, died April 17, 1952, at St. Joseph's Shrine, Sterling, N. J. He was a pioneer in Southern missionary work, witnessing the development of a religious community, the Missionary Servants of the Most Holy Trinity, becoming the first superior of the community, and later serving as one of its general councilors.

RELIGIOUS ORDERS

New Order

A community for men in aid of the medical and catechetical work of the missions is establishing its mother house in Boston with the approval of Archbishop Cushing. The community, to be called the Sons of Mary, Health of the Sick, was founded by Rev. Edward F. Garesché, S.J., a contributor to the CATHOLIC SCHOOL JOURNAL.

Texas Marianist Centennial

The Society of Mary (Brothers of Mary—Marianists) on April 30, celebrated the centennial of their work in the state of Texas.

Archbishop Lucey celebrated a solemn pontifical high Mass in the municipal auditorium at San Antonio. Very Rev. Peter A. Resch, S.M., provincial of the St. Louis province of the Society of Mary, was a deacon of honor at the Mass. A two-hour parade of religious, civic, and military organizations took place in the afternoon.

Passionist Centennial

The American members of the Congregation of the Passion (Passionist Fathers) celebrate their centenary of arrival in America, this year. The Order has been very active in the week-end retreat movement for laymen and in preaching home and foreign missions.

Loretto Centennial

The Sisters of Loretto are celebrating the centennial of their arrival in New Mexico and the founding of Loretto Academy in Santa Fe. Solemn religious services, a pageant, a banquet, alumnae reunion, and a May crowning were conducted by the Academy, May 5-8. Historical material is being prepared for publication.

DIOCESAN ACTIVITIES

50th Educational Meeting in the Diocese of Columbus

Forty-nine years ago in answer to a call of the late Archbishop Moeller some of our pioneer teachers and principals in the diocese of Columbus made the long tiresome journey to Holy Cross School in Columbus. Although the journey for many was lengthy and fatiguing they were mentally invigorated by the proceedings of their first educational meeting, a meeting that was called to discuss the proposed course of studies and other matters of educational interest. The proposed course of study was to be the media for a desired movement of uniformity. The exchange of views on various phases of schoolwork and the making of the acquaintance of each other, was also to promote uniformity. That uniformity was attained and has been maintained since that first meeting of August 26 and 27, 1903, until the golden jubilee meeting which will be held, August 27 and 28, 1952 at the call of Rev. Bennett Applegate, the present superintendent of schools. This uniformity still centers around that ever changing curriculum.

In 1903, the diocese boasted of an attendance of 52 teachers and called the meeting more than a teachers' institute. In 1952 there will be 525 in attendance representing 15 religious communities. Of these, ten were represented at the first meeting; namely, Sisters of Charity of Nazareth, Dominican Sisters (St. Mary of the Springs, Columbus, Ohio), Sisters of Divine Providence—Sisters of the Third Order of St. Francis (Joliet, Ill.), Sisters of St. Francis, Sisters of St. Francis Assisi, Franciscan Sisters of Charity, Sisters of Good Shepherd, Sisters of Mercy, Sisters of Notre Dame. Other Communities listed as attending the first meeting but no longer in the diocese were: Sisters of St. Joseph, Sisters of Loretto, Sisters of the Precious Blood, Sisters of Humility of Nazareth, Brothers of Mary. In 1903 forty schools were represented in comparison to the 84 schools now represented.

As in 1903, the sessions are to be held for two days with an opening Mass at St. Joseph Cathedral. In the period of 50 years the annual meetings have been held at Holy Cross School (the oldest parish in Columbus), at St. Joseph Cathedral School, St. Charles Seminary, and for the past six years at St. Mary of the Springs College. In the beginning the meetings were closed meetings. As stated in the first issue of the *Parish School Bulletin*: "Its purpose is merely the diffusion of useful and practical information concerning the schools in this diocese. Through it also may be obtained the views and experience of our educators, and it is intended only for the pastors and teachers. It is hoped that it may be some help in the cause of Catholic education in Columbus diocese; but if it is found that it serves no useful purpose it will not be continued."

The annual principals' and teachers' meetings have given a purpose and inspiration to the teachers in the furtherance of their work. The utility of these meetings knows no bounds. The

(Continued on page 20A)



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SPEED is an important factor in determining grades of typing students, just as it is in selecting controls. For at this time of year, fast-acting controls can spell the difference between properly ventilated or stuffy classrooms.

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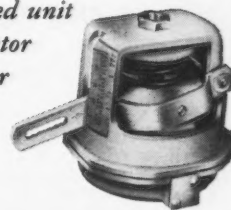
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First in Controls



Catholic Education News

(Continued from page 18A)

inviting of the exhibitors to the meetings has also served as a means of supplying textbooks and teaching aids that enliven the classrooms of our diocesan schools. In the publishing of the *Parish School Bulletin* with the proceedings of the meeting vividly depicted, a unity, coherence, and emphasis have made a lasting impression on all teachers of the diocese.

This fiftieth meeting promises to be another high light in the educational record of the diocese. The theme chosen for this occasion is "Recruiting for Christ." With the aim aptly stated in an early account, "loyalty and devotion to Catholic

principles and Catholic traditions in education," the recruiters (our teachers) for Christ in the diocesan schools will receive the golden touch of well-grounded tradition upon which to build their educational edifice. One bows in reverence in memory of the strong leadership of such men as Most Rev. Bishop James J. Hartley and Most Rev. Bishop Francis W. Howard, two Columbus-born, Columbus-raised, Columbus-trained, Columbus-revered prelates. History will say that Bishop Hartley was one of the most apostolic men of all time. History will likewise say that Bishop Howard was the outstanding ecclesiastical intellectual character and leader and organizer in his generation. Bishop Howard's chief interest lay in the field of education. Following the educational conference held in connection with the World's Fair in Chicago at the turn of the century, Bishop Howard conceived the idea of an association of the three units of Catholic schools then in process

of formation, elementary, college, and seminary. His ability to unite and maintain was shown in his direction of the National Catholic Educational association for more than 20 years.

Offensive Literature Campaign

A group composed of two Catholics, two Protestants, and two PTA members has been set up in Spokane, Wash., in a campaign to rid the city of obscene literature. The committee of six will compose a list of objectionable books and magazines as a guide to book dealers who have volunteered co-operation. Another committee will call on law enforcement agencies to seek their support of the drive. These actions were decided upon when representatives of Protestant churches and parent-teacher groups met with members of the Diocesan Council of Catholic Men at a luncheon meeting in the YMCA held for that purpose.

PUBLIC SCHOOL RELATIONS

Supreme Court Decisions

The U. S. Supreme Court settled the attack on two New Jersey statutes, requiring Bible reading and recitation of the Lord's Prayer, by a 6 to 3 decision for dismissal. The Supreme Court held that neither appellant had shown a substantial injury to raise a substantial question for the federal court to decide. The attack was originated by a New Jersey taxpayer and a mother of a public school pupil.

At the same time, the Court upheld constitutionality of New York's Feinberg (anti-Communist teacher) Law, designed to bar subversives.

Vesper Attendance Voluntary

North Carolina College, Durham, N. C., has discontinued a policy of compulsory attendance at Sunday evening vesper services following protests by Catholic leaders. Objections made were in reference to Catholic students being required to attend non-Catholic services at the risk of losing grade points for nonattendance. Catholic leaders maintained this was "interference with students in the practice of their religion" and they retained a lawyer for court testing, should it become necessary.

The college polled students who voted overwhelmingly in favor of voluntary attendance on the grounds that the college is a state-supported institution, and that attendance at religious services should not be compulsory.

Public School Bus Provision

A recent action taken by the San Bernardino, Calif., board of education will provide that students in San Bernardino private schools will have seats on public school buses, provided seats are available and no additional mileage is required. The action was taken in agreement with the opinion that there should be "co-operation and understanding with private schools that are doing a creditable job educationally."

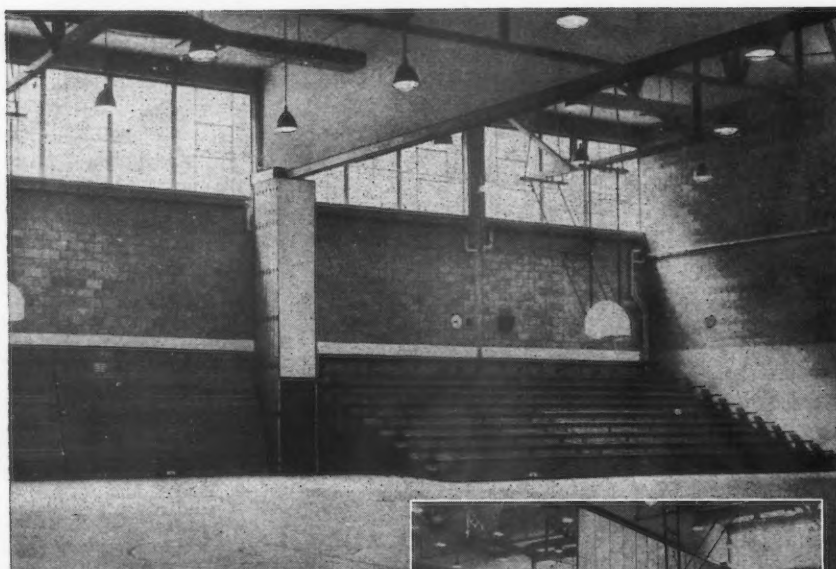
Public Schools "Committed to Atheism"

Luther Allan Weigle, dean emeritus of Yale University divinity school, warned in a recent speech to Lutheran ministers that there is a disposition on the part of atheist groups to expel God from government and education as an "illegal entry." He said this is being brought about by trying to have the First Amendment of the Constitution interpreted so extremely "as to confine God to the Church and outlaw Him in the State."

The Yale educator said that separation of Church and State is a sound principle "but it is terribly misunderstood and mauled about. It does not mean separation of State and God. . . . (It) means that the Church is to have its full chance to live and worship, to work and teach;

(Concluded on page 23A)

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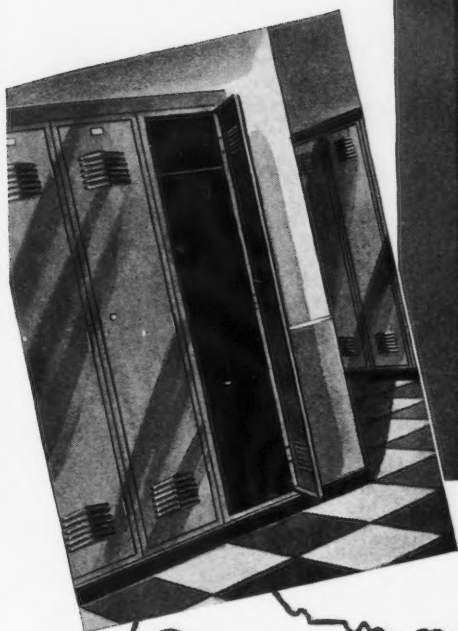
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Remington Rand

Audio-Visual Aids

(Continued from page 8A)

it illustrated by the film? Can you think of reasons why cities can be considered individual melting pots? Discuss your community from this standpoint.

6. Make believe that Robert Bigras' boat reached your community. What would you have written him about work and play in your community?

7. On an outline map of the Mississippi Valley, draw symbols to show where the most important agricultural products and mineral resources are found. Where are these products sent? How are they transported? Are any of

them shipped on river towboats?

8. Find out about towboating. What cargoes do towboats carry? Read and report on Mississippi River traffic around 1850. What cargoes did rafts and packet boats carry?

NEW FILMS

Young America Films, Inc., 18 East 41st Street, New York City 17, has issued the following films:

Tommy the Lion

A simple and interesting story of Tommy, a pet lion cub, who is reared in a home. The film's story revolves around Tommy's daily health habits, his play with his friends, his

visits to the school and the local newspaper office, and a routine checkup by his veterinarian. A special strength of the story is the parallel which is drawn between Tommy's habits and the health habits of growing boys and girls. For language, arts, science, and health; kindergarten and primary grades. 1 1/4 reels.

Learning to Swim

This film, produced under the supervision of the Amateur Swimming Union of Australia, features 12-year-old Ray Ackroyd, a champion young swimmer, who demonstrates the six fundamental steps in learning the Australian Crawl stroke. For physical education and recreation; upper elementary grades, junior high school, and community youth groups. 1 reel.

Speech: Conducting a Meeting

This film, the latest addition to the YAF Speech series (now consisting of six films), demonstrates and explains to group leaders and members of their groups the basic patterns of parliamentary procedure which contribute to an efficient and successful meeting. The structure of the film is built around the conduct of a typical small group meeting, in which the Subjective Camera acts the role of the teacher-observer who guides the members and leaders in their successful conduct of the meeting. Adviser: E. C. Buehler, University of Kansas. For English and speech classes; high school, college, and adult groups. 1 reel.

RELIGION FILMS

X The Saint John's Catechism. The Creed

Units 1 to 4. Sound film strip, 10 minutes. The Declan X. McMullen Co., New York, N. Y. Color.

Unrr 1

Objectives:

1. To teach Lesson Two of the Baltimore Catechism, "God and His Perfections."
2. To make this lesson practical in the lives of the students.

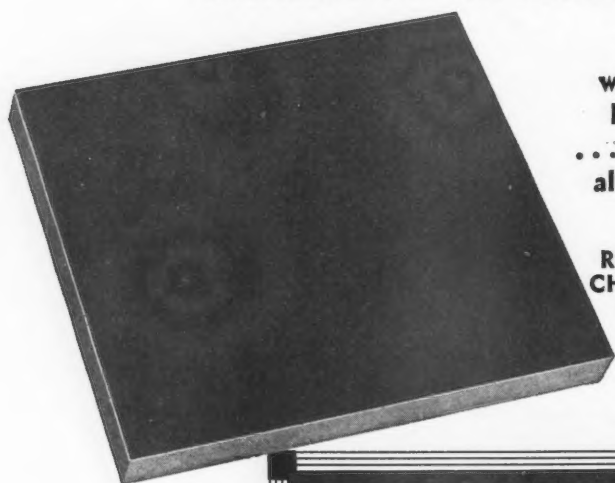
The following points of doctrine are covered in this unit:

1. God is a living God.
 2. He is a spirit.
 3. God is the Supreme Being, above all His creatures.
 4. God is almighty.
 5. He is Eternal.
 6. God is present everywhere in the universe.
 7. God is all-knowing, and nothing is hidden from Him.
 8. God is infinitely just.
 9. God is infinitely merciful.
 10. God exercises His Divine Providence over us.
 11. He is all-good, and gives us all we have.
- Some discussion points may be:
1. Whom must we thank for everything we have? (Ans. God, who gives us everything

(Concluded on page 26A)

Today...

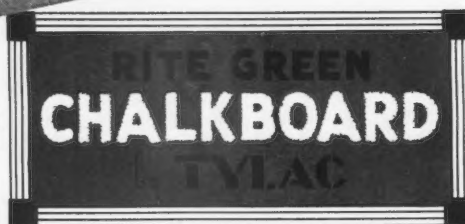
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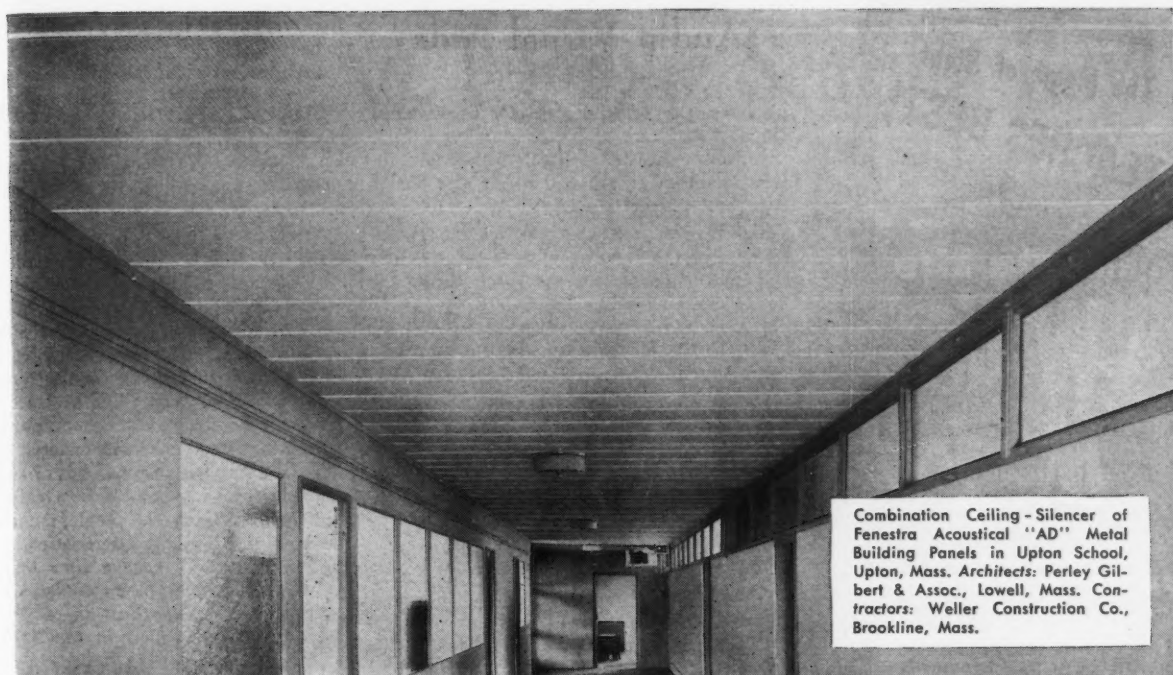
Based on a 1/4" highly waterproofed, long fibre, presd-hardboard, the tough, double coated synthetic resin and silicate finish is baked on under high temperature, affording highest abrasive resistance and resulting in a smooth writing surface that permits perfect ease of writing and erasing. It does not warp, bulge, split, splinter, crack, craze or peel. No color change is possible from the use of strong soaps in cleaning the writing surface. No chalk pressure can dent or mar its smooth, hard and unbelievably durable writing surface. Rite Green Chalkboard by TYLAC meets every rigid Chalkboard requirement. It is CHALKBOARD PERFECTION.

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Fenestra* Acoustical "AD" Metal Building Panels form acoustical ceiling and structural subfloor or roof—all in one package . . . saving building time, labor, materials and money!

An "AD" Panel is a box beam with a flat surface top and bottom and open space between. The top surface forms the subfloor or roof deck. The perforated bottom surface forms the ceiling. In the open space is glass fiber insulation (see

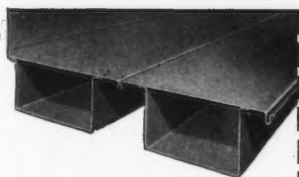
illustration below).

You can see how a Fenestra combination Structural-Acoustical Ceiling cuts building costs. It is speedily and easily erected—the panels interlock. It is practically indestructible. Bumps and knocks can't hurt it. The acoustical efficiency is not affected by washing or painting. And these panels are noncombustible.

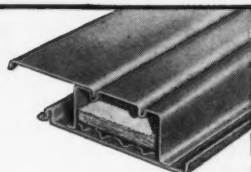
For further information call your Fenestra Representative. Or write Detroit Steel Products Company, Dept. CJ-6, 2275 East Grand Boulevard, Detroit 11, Michigan.

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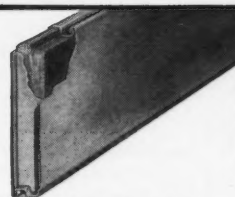
Fenestra METAL BUILDING PANELS ...engineered to cut the waste out of building



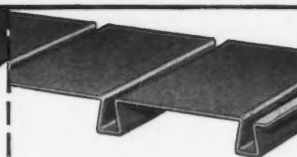
"D" Panels for floors, roofs, ceilings. Standard width 16". Depth 1½" to 7½".



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"C" Insulated Wall Panels. Standard width 16". The depth is 3".



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Audio-Visual Aids

(Concluded from page 24A)

we have. God's loving care for us is called Divine Providence.)

2. Why can't we see God? (Ans. Because He is a spirit and cannot be seen with bodily eyes, even though He is everywhere.)

3. Why can't we hide our thoughts from God? (Ans. There is no way we can do this. He is everywhere and sees and knows all things, even our secret thoughts.)

4. What do we mean when we say God is just? (Ans. He rewards the good and punishes the wicked, sometimes in this life and always in eternity.)

5. What do we mean when we say God is merciful? (Ans. He rewards us more than we earn, and punishes us less than we deserve.)

6. Why does God treat us not only with justice but also with mercy? (Ans. Because He is so good and loves us so much. His mercy is greater than His justice and is always combined with it.)

CURRICULUM FILMS

Curriculum Films, 10 East 40th Street, New York 16, N. Y., announces the release of four new sets of full-color film strips comprising their Elementary Library No. 10. The following sets are included in this new full-color library:

1. Your Body

Eight films that teach children about their own bodies—how they function, how they grow, and how they need the co-operation of the children themselves, in order to maintain good health. (For science and health, grades 5-9.)

2. Introduction to Europe

Twelve films that form the basis for a study of the ways of life in European countries today, against the background of a past high in historic tradition. Overviews of life in certain countries show the contrasts between Europe's farmers, industrial workers, etc., and stresses the similarities to ways of life in our own country. (For social studies, grades 5-8.)

3. How Animals Get Their Food

Six films that show details of food-getting adaptations and behavior, with emphasis on the wide range in the way familiar and unfamiliar mammals, birds, fish, etc., get their food in different environments. (For science, grades 4-8.)

4. Our Interdependent Nation

"The Land and its People"—Fourteen films that explain our great productive nation through showing the basic interdependence of each of the regions of the U. S. and the people in them. Emphasis is on the ways in which we depend on the workers who raise or catch food, workers who provide materials used in building homes and making clothes, and workers who obtain the natural resources of coal,

iron ore, and oil that make possible our heavy industry.

Free teacher's manuals with all sets.

SOCIAL STUDIES FILM STRIPS

Silver Burdett Company, 45 East 17th Street, New York 3, N. Y., has completed 12 of the 18 color social studies series entitled *Then and Now in the United States*.

The production of this series is significant in view of the fact that Silver Burdett Company has applied the same authorship, extensive research, editorial skill, and meticulous art work that has gone into the making of our textbooks. Consequently, each film strip tells a complete story in a closely knit sequence containing a wealth of teaching material, not merely a series of semirelated facts.

Each film strip correlates history and geography, drawing from many fields of knowledge contributions to make to the child's understanding of a region, the people, the resources, the problems, and the interrelationships.

A-1. *Then and Now in New England*

A-2. *Then and Now Along the Main Street of the East*

A-3. *Then and Now in the Appalachian Mountains*

A-4. *Then and Now on the Great Lakes Waterway*

A-5. *Then and Now in the Corn Belt*

A-6. *Then and Now in the Midwest Dairy Lands*

A-7. *Then and Now in the old South*

A-8. *Then and Now in the Cotton Belt*

A-9. *Then and Now Along the Lower Mississippi*

A-10. *Then and Now in the Tennessee Valley*

A-11. *Then and Now in Florida*

A-12. *Then and Now in Texas*

Summer Schools

(Continued from page 198)

Missouri

St. Louis University, 221 North Grand Blvd., St. Louis 3, Mo.

Home Economics

The graduate program in Home Economics, the only one in the U. S. under Catholic auspices, was begun in 1950 by St. Louis University in co-operation with one of its corporate colleges, Fontbonne College.

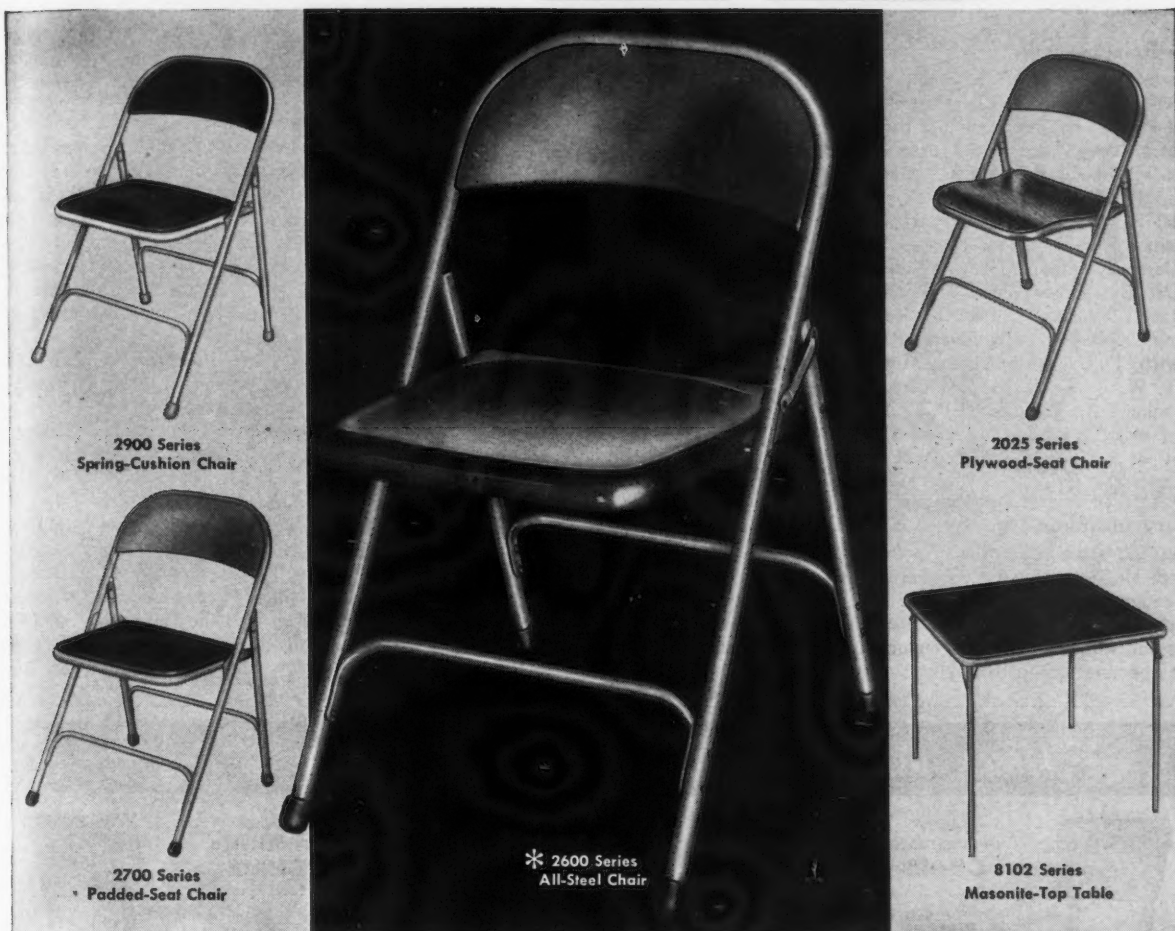
Courses from June 17 to July 25 are: Trends in Home Economics Education—Sister M. Pierre, B.V.M.; Seminar in Home Economics Education—Sister M. Brigetta, O.P.; Problems in Family Relations—Sister M. Pierre, B.V.M.; and Seminar in Home and Family Life—Sister M. Albert, S.S.N.D.

An Institute on Family Relationships will be held, June 9-17. Director: Rev. John L. Thomas, S.J., of the institute of social order at St. Louis University.

A course in Advanced Foods and Nutrition will be held, July 28-August 15, at Fontbonne

(Continued on page 28A)

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Summer Schools

(Continued from page 26A)

College in suburban St. Louis. Director: Sister M. Rosa Genevieve, C.S.J.

Human Relations

A workshop in Human Relations will be conducted, June 23-August 1. Officers: Rev. Trafford P. Maher, S.J., director of the workshop; Mrs. Theo. Shea, M.A., dean of the graduate school. Staff Members: Gerald J. Schnépp, Ph.D.—Sociology; The Family; Industrial Relations. Myron Schwartz, LL.B.—Community Relations; Intergroup Education. Clarence Hunter, M.A.—Education; Interracial Relations. Louise Carr, M.A.—Elementary Education; Human Relations Workshop. Advisory Committee: C. S. Mihanovich, Ph.D., chairman, department of sociology. W. L. Wilkins, Ph.D., department of psychology. A. S. Foley, S.J., Ph.D., institute of social order. T. P. Maher, S.J., department of education and department of psychology.

Chemistry Institute

During the summer session the institute for the teaching of chemistry, a project of the department of chemistry, will sponsor lecture courses covering the major fields of chemistry. Seminars and workshops will be conducted on graduate and undergraduate levels.

New York

Nazareth College, Rochester 18, N. Y.
Library Science

Nazareth College offers a three-summer sequence in library science. Two of the courses — (1) Book Selection for Children and (2) School Libraries: Their Function and Administration — will be given in 1952.

These courses carry three hours of credit. The credits are college credits, not professional credits. The courses are not for those seeking a degree in library science, but for principals, teachers, and students concerned with school libraries and the reading interests of children.

Vermont

St. Michael's College, Winooski Park, Vt.
Session from June 30 to August 8.

Seminar in Education

Professor Thomas J. Moran will direct the seminar, with consultants from various fields.

Professional Theater

A feature will be the sixth season of the St. Michael Playhouse, Players, Inc., the national repertory company, now touring Japan and Korea for the Air Force under U.S.O. auspices, will be the resident company.

The summer session will be directed by Dr. Jeremiah K. Durick, a veteran educator with background and degrees from several Catholic and secular universities.

Wisconsin

Marquette University, 615 North 11th St., Milwaukee 3, Wis. June 9-August 1. A long session from June 9 to July 31 and a shorter session from June 23 to August 1.

Special Institutes

Civilian Defense, to be conducted by members of the Milwaukee Civil Defense and Disaster Committee. June 25-26.

Current Events. Three sessions by men outstanding in various fields. Communist World Influences; Means and Methods of Communication and Modern Morality; Crime Prevention. June 24 and 30 and July 1.

Teaching Religion. Secondary and elementary. The Marquette University teaching methods center will be open as an aid. July 2 and 3.

Radio and Television. Fourth annual institute will include a tour of a television station. July 22 and 23.

Mental Health. Directed by LeRoy Wauch, clinical psychologist of the Marquette Guidance Center. "The Groundwork" and "The Application" are meeting topics. July 9 and 10.

English Literature. Three lectures and a panel discussion by the department of English. Topics: Hamlet and U. S. Psychoanalysis, by Rev. John F. Abbick, S.J.; Contemporary American Catholic Sellers, by Dr. John Pick; A Catholic Approach to the Teaching of

(Continued on page 31A)

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For BED ROOMS, WAITING ROOMS, LOUNGES, DINING ROOMS

Has a one-piece plastic bonded seat frame, pillars and stretcher, 1/2 Round, tapered 2 1/4" front legs. Seat and back are upholstered in Masland's DURAN, a tough, wear-resistant plastic material that is water-proof, alcohol-proof and grease-proof . . . won't stain or discolor, will not fade, crack or peel. Reinforced with Wynene Lifetime Welt.

Finish: Walnut or Harvest Wheat. Upholstered in red, blue, brown, green, chartreuse, ivory, or yellow. Seat size 16" wide, 15" deep.

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No. W 661 \$9.95 Each
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Has a one-piece plastic bonded seat frame, pillars and stretcher, 1/2 Round, tapered 2 1/4" front legs. Heavily upholstered seat and back. Upholstered in Masland's DURAN, a tough, wear-resistant plastic material that is water-proof, alcohol-proof and grease-proof . . . won't stain or discolor, will not fade, crack or peel. Reinforced with Wynene Welt. Back has contrast buttons.

Finish: Walnut or Harvest Wheat. Upholstered in red, blue, brown, green, chartreuse, ivory, or yellow. Seat size 16" wide, 15" deep. SPECIFY WOOD Finish and COLOR of Upholstery desired.

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Architects: Childs & Smith, Chicago, Ill.

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Hinsdale High has "Porter"

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Porter basketball backstops are trim and attractive. They harmonize with the best modern architectural design. They are strong and durable. They are easily operated when movable, or removable. But above all, they meet the requirements of the building conditions and of the gymnasium program . . . These are the principal reasons why Porter basketball backstops are in use in so many of the nation's leading schools, universities, clubs and community establishments. Porter engineers know from many years of experience how to deal with every type of installation . . . Why don't you avoid disappointment and unnecessary expense by letting Porter engineers help with your problem? No obligation. Porter engineers can aid too in wisely planning the selection and arrangement of gymnasium apparatus, based on your class or group needs.

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Summer Schools

(Continued from page 38A)

Literature, by Dr. Michael Moloney; and the panel on Articulation Between Teaching of Literature in High School and in College, led by Dr. C. Brown. July 7, 14, 21, and 28.

Teaching Arithmetic. How to make arithmetic meaningful. July 16 and 17.

Crime Prevention. Given by Marquette University and the Milwaukee Crime Prevention Committee. June 30, July 1 and 2.

Guidance. Conducted by the department of education. July 22.

Audio-Visual Aids. Practical aids and new equipment. July 23 and 24.

Special Tours. Tours of Museum of Fine Arts and Adler Planetarium at Chicago on July 5. Tour of School for Exceptional Children at Jefferson, Wis., on July 12.

Religious Conferences. For religious women attending Marquette, given by Jesuit members of the summer session faculty on the general topic, "The Nun in the Modern World." June 29-July 27, five Sundays at 4:30 p.m.

Speech Workshop

Marquette has scheduled its first workshop in Speech Education and Correction, June 23-August 2.

The workshop offered by the school of speech will be directed by Alfred J. Sokolnicki, supervisor of the Marquette speech clinic.

Foreign Summer Schools

For information on foreign summer schools of special interest to Catholic students and teachers, write to Institute of University Studies Abroad, 1346 Connecticut Ave., N.W., Washington 6, D. C.

District of Columbia

Catholic University

Reading Workshop

A workshop on The Catholic Curriculum and Basic Reading Instruction is to be held at the Catholic University, June 13 to 24. Administrators, philosophers, curriculum and reading specialists will lead class discussions, seminars, and demonstrations.

Indiana

Notre Dame Vocations Institute

The University of Notre Dame, Notre Dame, Ind., announces it will hold the yearly convocation of its Vocations Institute July 17 to 20, on the campus of the University.

De Paul University, 64 East Lake St., Chicago 1, Ill. Session from June 30 to August 5.

Illinois

Marriage and the Family Courses

A program in marriage and the family will consist of two courses, each offering three semester hours of credit. The first, a course on social theology, comprises a study of the dogmatic, sacramental, moral, ascetical, and philosophical aspects of marriage and family relationships. The second will consider the sociological, psychological, physiological, educational, recreational, economic, and legal factors involved in the study.

The program will be presented by Dr. A. H. Clemens' Catholic University of America sociolo-

gist, whose lectures are in great demand by teachers and Cana Conference workers throughout the nation.

Special Workshops

A workshop for teachers and prospective teachers of high school Latin will be conducted August 4-16, under the direction of Rev. Richard B. Sherlock, C.M., chairman of the department of classical languages. A graduate credit of three hours in education is offered and the program is open to qualified undergraduate students who may obtain either undergraduate Latin or education credit.

Two courses on "Psychology of Learning" and "Psychology of Teaching" will be offered by Dr. George Connelly, principal of Foster School and former chairman of the department of philosophy at Chicago Teachers College.

James Hayes, an authority on classical calligraphy and Roman letter forms, will teach a course in "Roman Calligraphy."

Other courses on the workshop program include "Latin Exemplar," "Teaching Latin in Secondary Schools," "Latin Literature," and "Relationship of Romance and Latin Languages."

A workshop in *Liturgical Music*, one of the features of the summer program in music, will be held, June 30 to August 7, under the direction of René Dosogne.

Missouri

Curriculum Conference

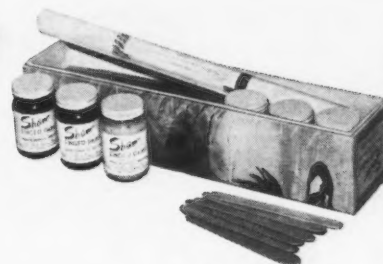
St. Louis University will offer its fourth annual Curriculum Conference for Catholic Schools, June 5-12. The general purpose of the Conference is

(Concluded on page 32A)

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Summer Schools

(Concluded from page 31A)

to provide an opportunity for Catholic educators in the elementary and secondary schools to improve some aspect of their own curriculum by utilizing the practical resources and facilities afforded by the laboratories and Conference staff specialists. The course offers two semester hours of credit.

Partial conference program includes: General Curriculum, Religion, Visual Aids, Special Education, Tests and Measurements, Panel Discussion, Language Arts, Fine Arts, Social Sciences, and Physical Sciences, Health, Mathematics. The program is arranged by Dr. Clement Holland, director of the Curriculum Laboratory at St. Louis University and Sister M. Isabel, S.S.J., graduate assistant.

Texas

Incarinate Word College, San Antonio, Tex.
Session from June 3 to July 11.

Special Workshops

A workshop in Audio-Visual Education, June 3-21, will treat of the philosophy of audio-visual education, its integration in the curriculum, and a practical discussion of devices and techniques used in listening, speaking, and writing on the elementary and secondary levels. Particular emphasis will be placed on the setting up of audio-visual programs in schools within the limits of different school budgets. The effective use of charts, maps, diagrams, pictures, film strips, movies, tape and disc recordings, etc., will be stressed in their role as aids to more effective reading instruction. Special lectures on the use of radio and TV will be an added feature of the workshop.

A workshop in Developmental Reading scheduled for June 23 to July 12 is planned to acquaint teachers in the elementary and secondary schools with problems of reading instruction, to familiarize them with methods of treating remedial problems, to provide means for individual differences, and to help secure methods of preventing retardation. Teachers will receive training in the use of diagnostic oral and silent reading tests, problems in word recognition, phrasing, vocabulary building, and development of the imagination. The workshop is supplementary to the one given last summer.

An Institute in Choral Reading will be conducted July 7-11, by a specially trained staff. Materials and methods for choral speech on the elementary and high school levels will be presented. Attention will be given to the organization and training of speech choirs and choral groups, with demonstrations by grade and high school pupils. Poetic selections according to grades will be demonstrated and a plan for graded instruction toward enjoyment of poetry will be presented.

New Books of Value to Teachers

The Central Catholic High School

By Rev. Edward F. Spiers, Ph.D. Paper, 216 pp., \$2.50. The Catholic University of America Press, Washington 17, D. C.

This publication is based on the author's doctoral dissertation at Ohio State University. It gives a comprehensive picture of Catholic central high schools in the United States, and indicates how these schools may be even more effective. Catholic high schools are classified as "central" if they are designated as such by the bishop and if funds and administration are under diocesan control.

The first such school in the United States was established in 1890, in Philadelphia. Growth was slow for some years, because of opposition from the then existing schools. Following a report made by the high school committee of the Catholic Educational Association in 1911, growth was very rapid. In 1949 there were 165 central schools, located in 61 dioceses and 32 states, enrolling 22.2 per cent of the students in Catholic secondary schools. The average enrollment of central schools was 651, as compared to 189 for noncentral (parochial and private) high schools. Thirty-eight per cent of these schools are coeducational.

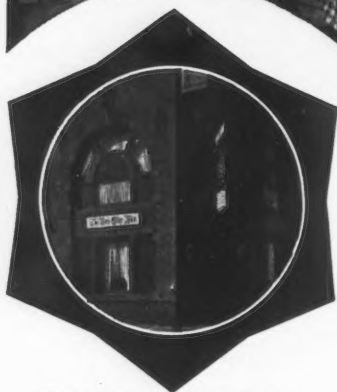
Some typical conclusions made by the author are:

1. The movement for central Catholic high schools is strongly established in the United States and a new era of expansion is at hand.
2. Central schools are usually separate for boys and girls except in the smaller communities.
3. Teacher economy is twice as great in central as it is in noncentral schools.
4. Central schools are more economical to operate than noncentral schools.
5. There is a larger percentage of men teaching in central than in noncentral schools.
6. A wider program of studies can be offered in central than in noncentral schools.
7. Admission policies are still in effect in about half of the schools due to crowded conditions.
8. The existence of parish and private high schools in a locality is no obstacle to the establishment of a system of central schools.
9. The attendance of students in central schools does not endanger the relationship with their parishes.

Some of the recommendations offered by the author are:

1. Central Catholic high schools should be established whenever and wherever possible.
2. The maximum size should not exceed provision for more than 1000 pupils.
3. Only architects who are familiar with the problems of modern school construction should

(Continued on page 34A)



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TAWNY BUFF
STONE GRAY
FOREST GREEN
CRANBERRY RED

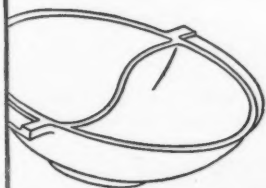


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at its style and solidity —
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The fifth album in the series contains music only, without calls or instructions — "The Square Dance Caller's Delight."

AN ENTHUSIASTIC USER REPORTS ... "The square dance album 'Honor Your Partner' is all that you claimed it to be — we tried out the records on a group of eighth grade students and they picked up the instructions without difficulty. In the space of thirty minutes, this group, which had never square danced before, were doing the figures in an expert fashion. The records were also a hit at the adult square dance which we held last night." — Alfred Elliott, Recreation Director, Greenwood, Mississippi.

All records are guaranteed against breakage, in normal use.

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HONOR YOUR PARTNER

SQUARE DANCE ASSOCIATES

Dept. CSJ-9

Freeport, N. Y.

New Books

(Continued from page 32A)

be employed. It is also advisable to submit the plans to qualified persons in some educational agency. The educational department of larger state universities usually furnishes such service.

4. A general drive, preferably under the direction of professional workers, should be conducted to raise funds to pay the original cost of construction and equipment. The assessment of parishes should be used to meet any deficit.

5. The combination tuition-assessment method should be used to finance the costs of operation. The basis of the assessment should be the income of the parish and not the number of pupils.

6. While there has been noticeable improvement, an even greater effort should be made to adjust the curriculum to meet the needs of all the pupils. In particular, more vocational courses in the field of the practical arts are needed.

7. Central high schools should not be connected with any one parish.

8. Higher salaries should be offered to attract and keep competent lay teachers.

9. The principal should be a diocesan priest, particularly in those schools where members of more than one Community are represented on the teaching staff.

10. Various practices should be adopted which will insure close co-operation in the matter of student participation in parish organizations.

Catholic educators interested in any aspect of secondary education should read this publication in the original. It and *Catholic Secondary Education* by Sister Mary Janet (Washington, D. C., National Catholic Welfare Conference, 1949), give a picture of Catholic secondary education which is most helpful in projecting plans for Catholic education into the future. — John P. Treacy

The Modern Rural School

By Julian E. Butterworth and Howard A. Dawson. Cloth, 494 pp., \$5. McGraw-Hill Book Company, Inc., New York, N. Y.

The importance of rural education is indicated by figures reported by the authors: Almost half the children of school age in the United States live in rural areas — farm and nonfarm; and, about half the public school teachers are employed in schools located in rural areas.

This book is based on the assumption that educational principles are the same the country over; but, there are social and economic factors which make rural education unique in objectives, content, and administration. Educational leadership must know and recognize these factors.

Part I compares rural education yesterday and today. Part II surveys social and economic backgrounds of rural life and rural education. Part III presents an educational program for rural America. Problems relating to purposes, curriculum, and the community are discussed by experts in the various areas. Part IV discusses ways and means of implementing a program of rural education, such as through leadership, redistricting, transportation, the school plant, tax programs, and the like.

This book will be helpful for anyone who thinks comprehensively about the problems of education. It is especially valuable for administrators, supervisors, and teachers who have responsibility for translating general educational principles into the particular programs needed in rural and semirural situations.

The Curriculum of the Catholic College

Edited by Roy J. Deferrari. Paper, 244 pp., \$3.25. The Catholic University of America Press, Washington 17, D. C.

Here are the proceedings of the workshop on the curriculum of the Catholic college, conducted at the Catholic University of America, June 12-22, 1951. The history and the status of the problems to be discussed are outlined in

(Concluded on page 37A)

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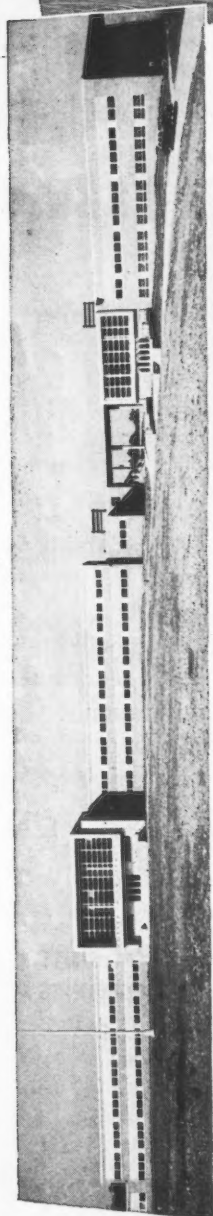
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New Books

(Concluded from page 34A)

some 50 pages by Very Rev. James M. Campbell, Ph.D., dean of the college of arts and sciences of the Catholic University. This introduction by Father Campbell is a model of impartial analysis that should clarify the issues for any thinker.

Father Campbell's introduction is followed by presentation of various phases of the problem and discussion of the place of various subjects in the curriculum by 11 specialists.

American Universities and Colleges

Edited by Mary Irwin. Cloth, 1117 pp., \$10. American Council on Education, 1785 Massachusetts Ave., N.E., Washington 6, D. C.

This is the 1952 edition of a directory which has been a standard reference for the past 24 years. It contains descriptions of 904 colleges and universities arranged by states. Most of these institutions have liberal arts programs accredited by the recognized agencies. Others are professional schools.

The classification by states is a new feature. ROTC information is given for each institution having a unit and additional information on military training in an appendix.

American Junior Colleges

Edited by Jesse P. Bogue. Cloth, 614 pp., \$7.50. American Council on Education, 1785 Massachusetts Ave., N.W., Washington 6, D. C.

This third (1952) edition contains descriptions of 575 accredited junior colleges.

Map of Canada and New France

Donald G. Bouma, R.R. 5, Goshen, Ind., has recently published a useful map of Canada and New France, showing the settlements and the location of Indian tribes at the end of the seventeenth and during the eighteenth centuries.

The map which is in full colors, uses the French form of names and makes clear many points in the history of Canada and Eastern United States, which is not readily understood from the history texts and the works descriptive of Indian life, the early voyages of discovery, and the biographies of the great discoverers and pioneers.

The map is based on extensive and accurate research and utilizes at the same time the most modern geographic information concerning the natural features of the country, particularly the lakes and rivers which were used so extensively by the early voyagers, missionaries, and settlers. The map will be of great value for history, biography, and literature classes, particularly in high schools and colleges. Copies of the map are available at \$2.50 from the author.

Should Children Learn About God in School?

A 32-page booklet compiled by the Religious Information Bureau of the Supreme Council of the Knights of Columbus, 4422 Lindell Blvd., St. Louis 8, Mo.

This timely pamphlet is a complete, lucid explanation of the Catholic school in the United States. Chapter headings are: Catholic School Question Differs in U. S. and Canada; Just What Is a Catholic School? What Goes on in a Catholic School? But Why Do Catholics Have Their Own Schools? How Catholic Schools Benefit the Nation.

What Is the Index?

By Redmond A. Burke, C.S.V. Cloth, 129 pp., \$2.75. The Bruce Publishing Co., Milwaukee 1, Wis.

Such words as "forbidden" and "censorship" are not very agreeable to the average layman's ear; they suggest suppression. And because of this, the Index of Forbidden Books has long been a nettle in the layman's mind—e.g., "What right has the Church . . . ?"

It is not merely the right, but rather the

duty of the Church to enlarge upon and clarify the Commandments and moral law directives in matters of faith and morals. There is no doubt that the written word is very powerful, even in this era of TV-fanatics therefore, it is the Church's duty to give us firm and definite warning of those books which could be harmful to our faith or morals.

What Is the Index? provides the answers to ever recurring questions in an analysis of the Church's position in regard to the obligations of book readers, publishers, sellers, and librarians, as prescribed in Canon Law. This explanation is written in a style easily understood by laymen, both Catholic and non-Catholic; it also includes a list of all books in the English language which are on the Index, together with other lists and appendices.

New Topix, April, 1952

Paper, 82 pp., pocket-size, by subscription. Catechetical Guild Educational Society, St. Paul 1, Minn.

In March, 10 years and 50 million copies after publication of its first issue, *Topix*, the first Catholic comic book, ceased to exist as a weekly publication. In its place we find the *New Topix*, a 116-page Catholic juvenile monthly, dedicated to publishing the best in current literature for young Catholics.

The April issue is very attractive in format with its three-dimensional, full color cover, 96 pages in two colors, plus 16 pages of full color comics, and such a format is in complete harmony with the bright, alert story content. Furthermore, its style is not "preachy"—which is one of the youngsters' most frequent complaints. With the vastly increased field of contents at its disposal, it will offer every child a well-rounded view of life suitable to his years and developing intelligence.

Subscription price remains at \$3 per year; single subscriptions, \$1.50 per year; in bulk to schools and churches.

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NEW SUPPLIES AND EQUIPMENT

SVE ANNOUNCES NEW DUAL PURPOSE PROJECTOR

The "School Master," a dual purpose projector for single-frame film strips and 2 by 2 slides, is a 300-watt, blower-cooled model, the newest addition to the long list of "firsts" which have been continually associated with SVE. Outstanding "School Master" features are simplicity, versatility, picture brilliance, and coolness of operation.

The projector is of one piece aluminum construction, a completely self-contained unit; no parts need be attached or removed at any time. The single-slot "Uniway" threading is easy, quick, and sure. The projector is compact and it weighs only 7 pounds.

For further information write: *Society for Visual Education, Inc., 1345 W. Diversey Pkwy., Chicago 14, Ill.*

WEBER COSTELLO'S NEW MAGNA-GRAPHIC MAP

Publication of a completely new physical-political world map has been announced by Weber Costello Company, map and globe publishers, called the *Magna-Graphic*. The name indicates the outstanding characteristics of the map, namely: *Magna*, meaning large or great; *Graphic*, meaning to describe vividly. The map, 66 inches wide by 45 inches high, is printed in seven colors.

The *Magna-Graphic* world map, edited by Edith Putnam Parker, and drawn by Weber

Costello cartographers, is the product of more than 5 years of research and creative effort.

The projection employed in the map is a modified parabolic equal-area projection. Land masses are shown in their true shapes and sizes. Certain water areas, clearly indicated on the map and panel maps, are condensed so that the land areas may be shown as large as possible. The map is drawn to a scale of 300 miles to the inch which is the same scale as the map on a large 25-inch world globe.

The world map is a physical-political map with colors used to show the elevation pattern of the world. Political information—boundaries, railroads, cities—is shown in red with symbols of various sizes used to indicate the population of these cities.

For further information write: *Weber Costello Company, Chicago Heights, Ill.*

NEW TRANSIT-TYPE SCHOOL BUS ANNOUNCED

A new, economically priced transit-type bus, specially designed for pupil transportation, has just gone into production at Superior Coach Corporation, Lima, Ohio.

Larger capacity with shorter wheelbase, better visibility, easier steering, shorter turning radius, and increased convenience are just a few of the Superliner's reported advantages over ordinary school buses.

For further information write: *Superior Coach Corporation, Lima, Ohio.*

NEW SPRAY DEODORANT CLEARS LARGE ROOMS

A new product, Cabinet-San Aerosol Deodorant, promises to be a remarkable, inexpensive aid to schools and gymnasiums in freeing air of the odors of perspiration, smoke, etc., in auditoriums, gymnasiums, kitchens, cafeterias, washrooms, dressing rooms, and wherever needed. It comes in a dispensable aerosol-pressure type container with a built-in push button spray device. There is no mixing of fluids; the product will not spot or stain fabrics. Cabinet-San is also available in bulk form with one refillable plastic spray bottle furnished with each gallon. For sample and further information write: *Huntington Laboratories, Inc., Huntington, Ind.*

UNDERWOOD'S NEW ADDING MACHINE ADDS TO 13 PLACES

Today's astronomical figures have had repercussions in previously unsuspected quarters: Underwood Corporation, striving to provide business machines capable of computing in billions, has announced a new adding machine known as the Underwood Sundstrand Adding-Tabulator Model 11240SP-13, which can add up to 99,999,999.99 in two columns simultaneously.

For further information write: *Underwood Corporation, 1 Park Ave., New York 16, N. Y.*

GLASS BLOCK LIGHTING BOOKLET

"How to Make the Most of Daylight" is the title of a new booklet describing the advantages of glass blocks in the schools has just been issued. Copies may be obtained by writing to: *The Pittsburgh-Corning Corporation, 307 Fourth Ave., Pittsburgh 22, Pa.*

(Continued on page 41A)



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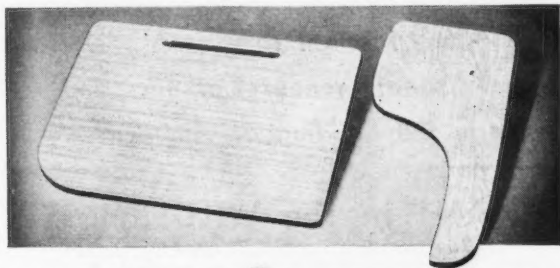
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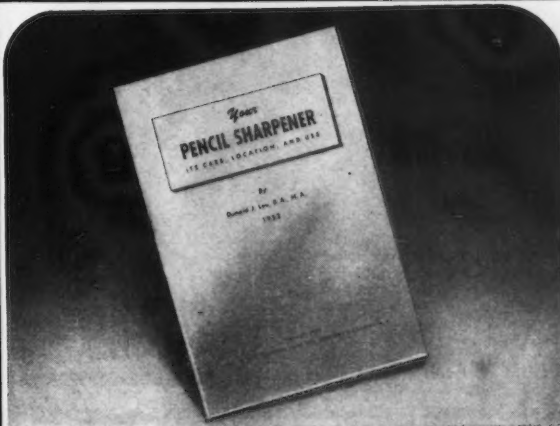
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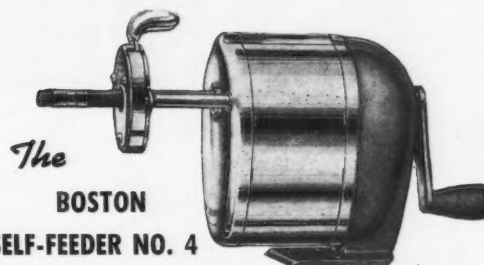
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(Continued from page 38A)

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A lightweight steel chair which combines beauty with comfort for all occasions has been announced. It is suitable for outdoor gatherings; rain does not harm it. The chair's curved back fits the body, and its wide, roomy seat is built for comfort. Live rubber feet on all four legs prevent slipping and protect floors from being marred.

For further information write: *Lyon Metal Products, Inc., Aurora, Ill.*

NEW GLASS CRAYON BOARDS ARE CHALKDUST FREE

Nu-Rite Glass Crayon Boards should please teachers who object to the stains and dust commonly associated with colored chalk. Nu-Rite boards have been perfected for use with a specially developed water soluble wax crayon. These crayons, which the company has labeled Ezy-Rase crayons, are dust free and stainproof. They can be erased easily because their wax base dissolves instantly in water. This means the boards can be erased completely with a moist cloth, sponge, or tissue. At present, the crayons are available in six colors: red, blue, violet, green, brown, and black.

For a new bulletin which contains full details write: *New York Silicate Book Slate Company, 541 Lexington Ave., New York 22, N. Y.*

PUSH BUTTON CONTROL TOWEL DISPENSER

A new "Push Button Control" towel-dispensing cabinet which reduces consumption of towels up to 50 per cent or more has been released for national distribution by the Bay West Paper Co., Green Bay, Wis., following nearly a year of pretesting in institutional washrooms. The dispenser is designed for use with Mosinee Turn-Towels, a popular type of pure sulphate towel, available in convenient roll form. It is very easy to operate, but at the same time provides desirable "control" discouraging waste of towels.

For further information write: *Bay West Paper Co., Green Bay, Wis.*

DELTA SCHOOL CONTEST ENTRIES PASS 4000 MARK

A school shop layout contest, started in November, 1951, and sponsored by the Delta Power Tool Division, Rockwell Manufacturing Co., Pittsburgh, has received more than 4000 entries to date, according to John Claude, special schools representative. Under the title-theme "School Shops for Today and Tomorrow," Delta's school shop layout was developed in an effort to gather and present the most advanced thinking in school shop layout. The contest, which officially closes July 31, is open to schoolmen engaged in instruction, supervision, or administration of industrial arts, industrial and vocational education, and to graduate and undergraduate students at accredited teacher-training colleges. Prize and award winners will be announced concurrently with the American Vocational Association convention in Boston next November. Contest entry kits may still be obtained by writing to: *Delta Power Tool Division, Rockwell Manufacturing Company, 400 N. Lexington Ave., Pittsburgh 8, Pa.*

(Concluded on page 42A)

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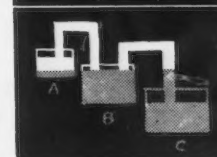


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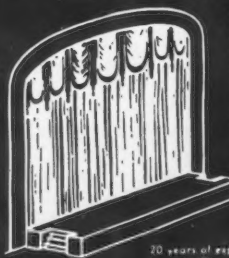
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New Supplies

(Concluded from page 41A)

CERAMIC BRUSH CATALOG

Bergen Brush Supplies has just issued a new catalog offering a complete line of brushes under the trade name "Beramic" for use in ceramic and china painting. Copies are available upon request to: *Bergen Brush Supplies, 110 Stuyvesant Ave., Lyndhurst, N. J.*

FREE POSTERS ON SCHOOL MUSICAL ACTIVITIES

The third in a series of posters about musical activity for children, for posting in schools, libraries, and other public places, has been prepared by the American Music Conference. It is available without charge on request to *AMC at 332 S. Michigan Ave., Chicago, Ill.* AMC is a public service organization devoted to stimulating increased musical activity among all groups and all ages of people.

REMINGTON RAND DUPLICATING BROCHURE

A fast, inexpensive way to make copies of records, drawings, engineering plans, and other important documents is described in a new booklet just released by Remington Rand, Inc.

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61 All American Suppliers.....	35A	634 Ionia Mfg. Co.....	36A
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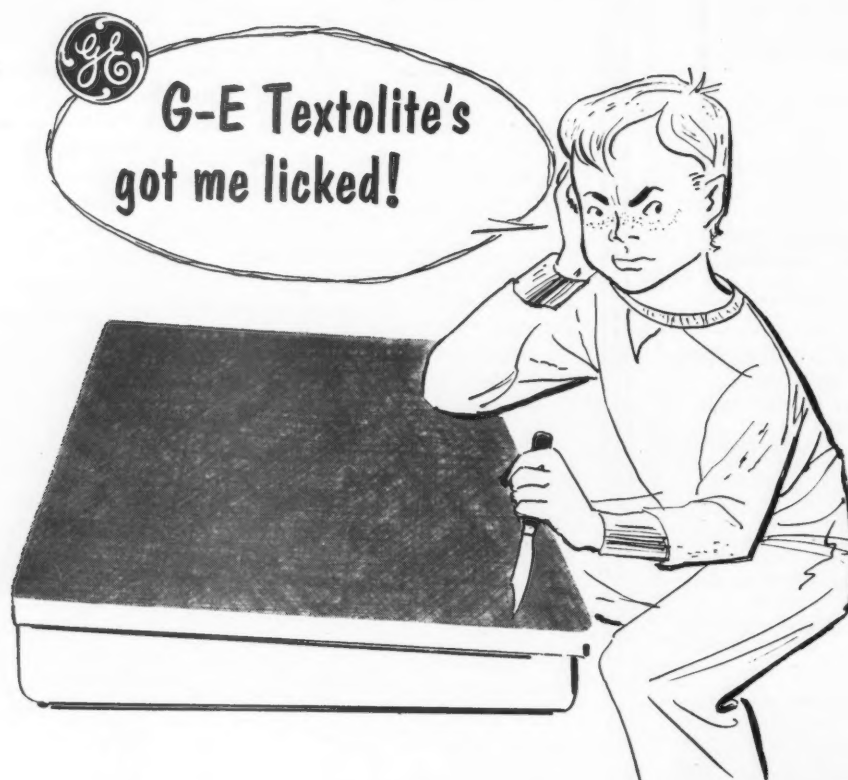
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